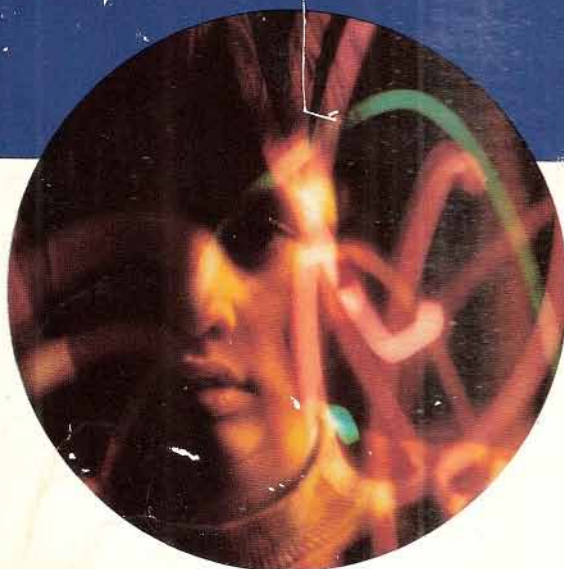


THE
ABANDONED
CHILD WITHIN

ON LOSING
AND REGAINING
SELF-WORTH

KATHRIN ASPER



FROMM PSYCHOLOGY

A thorough examination of the wounded inner child, present in every adult who has experienced physical or emotional abandonment, and a therapeutic approach to overcoming the devastating consequences of these early wounds.

“A beautifully written review of the literature on narcissistic disorders which can be highly recommended to psychotherapists, parents and teachers, and also to the lay reader.”

—*Journal of Analytical Psychology*

ISBN 0-88064-204-1



9 780880 642040

90000>



ISBN: 0-88064-204-1

THE ABANDONED CHILD WITHIN

THE ABANDONED CHILD WITHIN

ON LOSING
AND REGAINING
SELF-WORTH

By KATHRIN ASPER
TRANSLATED by SHARON E. ROOKS



FROMM INTERNATIONAL Publishing CORPORATION
NEW YORK

For H. and M.

Grateful acknowledgment is made to Pro Helvetia, the Swiss Council
for the Arts, for its support of this work.

Translation copyright © 1993
Fromm International Publishing Corporation

Originally published in 1987 as *Verlassenheit
und Selbstentfremdung: Neue Zugänge zum
therapeutischen Verständnis*

Copyright © 1987 Walter-Verlag AG, Olten, Switzerland

This translation contains some slight, authorized
alterations of the original text.

All rights reserved. No part of this book may be reproduced or uti-
lized in any form or by any means, electronic or mechanical, includ-
ing photocopying, recording, or by any information storage and
retrieval system, without permission in writing from the publisher.
Inquiries should be addressed to Fromm International Publishing
Corporation, 560 Lexington Avenue, New York, NY 10022.

Printed in the United States of America.
First U.S. Edition

Library of Congress Cataloging-in-Publication Data
Asper, Kathrin, 1941-

[*Verlassenheit und Selbstentfremdung*. English]

The abandoned child within: on losing and regaining self-worth/
Kathrin Asper ; translated by Sharon E. Rooks. -- 1st U.S. ed.
p. cm.

Included bibliographical references and index.

ISBN 0-88064-203-3 (alk. paper) : \$29.95. -- ISBN 0-88064-204-1
(alk. paper : pbk.) : \$16.95

1. Narcissism. 2. Emotional deprivation. 3. Self-esteem.
I. Title.

RC553.N36A8613 1993
616.85'85--dc20

93-321
CIP

Printed on acid-free, recycled paper

CONTENTS

PREFACE 1

INTRODUCTION 5

PART ONE: ABANDONMENT 19

CHAPTER ONE

Narcissistic Phenomena: Causes—Theory—Symbolism 21

Situations of Abandonment 21

Abandonment as a Child's Fate 25

Uncertainty about Feelings 31

CHAPTER TWO

Abandonment in the Mother-Child Relationship 39

*Research into Abandonment Resulting from
Hospitalization and Deprivation* 40

Abandonment as Early Disturbance 46

Mother and Child: An Archetypal Pair 53

CHAPTER THREE

Abandonment as Narcissistic Disorder 60

The Nature of the Narcissistic Disorder 60

The Overshadowed Self 64

*Some Prominent Character Traits of
Narcissism* 67

| | |
|--|----|
| <i>Pictures of the Narcissistic Problem</i> | 70 |
| <i>Analytical Psychology and the Origin of the Narcissistic Disorder</i> | 73 |
| <i>The Psychoanalytical Approach</i> | 85 |

CHAPTER FOUR

| | |
|--|-----|
| Symbolic Images of Narcissism | 94 |
| <i>The Myth of Narcissus</i> | 94 |
| <i>Narcissus and the Narcissistic Disorder</i> | 97 |
| <i>The Religious Problem: The Legend of Saint Christopher</i> | 103 |
| <i>The Psychodynamics of the Narcissistically Wounded Person: The Fairy Tale</i> | 109 |

PART TWO: SELF-ESTRANGEMENT 117

CHAPTER FIVE

| | |
|--|-----|
| Symbolism: Case Material and Therapeutic Approaches | 119 |
| <i>The Fairy Tale "The Three Ravens"</i> | 119 |
| <i>Mrs. A.</i> | 124 |

CHAPTER SIX

| | |
|--|-----|
| The Family Situation: Perspectives on the Causes of the Narcissistic Disorder | 128 |
| <i>The Fairy-Tale Image</i> | 128 |
| <i>The Mother</i> | 132 |
| <i>The Father's Role</i> | 138 |

CHAPTER SEVEN

- Emotional Abandonment and Its Consequences 147
 The Fairy-Tale Image 147
 Ms. L. 148
 Characteristic Behavior in Abandonment 159
 Gestures of Longing 176
 Fluctuating Self-Esteem 185

CHAPTER EIGHT

- Approaching the Suffering 194
 The Fairy-Tale Image 194
 Distance from Suffering 196
 Specific Protective Attitudes 200
 The Negative Animus as a
 Protective Mechanism 208
 Evaluating the Protective Attitudes 215

CHAPTER NINE

- Therapeutic Approaches 223
 The Fairy-Tale Image 223
 Maternal and Paternal Approaches 224
 Examples from My Practice 228

CHAPTER TEN

- Integrating the Unconscious 247
 The Fairy-Tale Image 247
 The Child in the Works of C. G. Jung 250
 Childhood and Transference 256

| | |
|---|-----|
| <i>Paradise Transferences and Integration of the Shadow</i> | 266 |
| <i>Mr. Z.</i> | 277 |

CHAPTER ELEVEN

| | |
|--|-----|
| Return and Transformation | 284 |
| <i>The Fairy-Tale Image</i> | 284 |
| <i>Difficulties with Introspection</i> | 291 |
| <i>Steps to Becoming Oneself</i> | 303 |
| <i>Concluding Remarks</i> | 317 |

| | |
|-------|-----|
| NOTES | 319 |
|-------|-----|

| | |
|--------------|-----|
| BIBLIOGRAPHY | 336 |
|--------------|-----|

| | |
|----------|-----|
| GLOSSARY | 345 |
|----------|-----|

| | |
|-------|-----|
| INDEX | 348 |
|-------|-----|

| | |
|----------------------|-----|
| INDEX of CASES CITED | 360 |
|----------------------|-----|

PREFACE

Abandonment is a condition in which we experience ourselves as sad and isolated. Feelings of abandonment overtake us when we part from people, things, and places we love, and when other people, whether close to us or sometimes even when distant from us, die. However, we also often experience feelings of abandonment when no external event has taken place. There are times when we feel cast out by God and the whole world. Such feelings are often linked to depression, and can be explained to a large extent (although not always) by experiences of having been abandoned early in life. Most people are not aware of this connection, however. They require analysis; these early wounds need to be tended to in therapy. The person who has experienced early abandonment reacts extremely sensitively to every later experience of abandonment and loss, and often tries to undo it by denial and a tendency to cling to people and things. In many cases, early experience of abandonment leads to a certain self-estrangement. The person who is deprived of the loving presence of a good moth-

THE ABANDONED CHILD WITHIN

er (or other caretaker) is often not able to develop in accord with his or her own spontaneity and innate life pattern, nor is he or she able to develop autonomy and form a strong ego, aware of its own self-worth. The person who is estranged from himself feels unloved all his life, exhibits tendencies toward depressive moods and is often guided and directed by the expectations and opinions of others. These difficulties are called "narcissistic disorders," which means disturbances of self-love, of self-worth.

In this book I have attempted to show the effects of early abandonment, and the self-estrangement to which it leads. Some readers may be troubled by the book's title because it touches upon negative and sad experiences.* Why not a positive title? Because I have found that so-called negative feelings are too often suppressed, resulting in a serious warping of the personality, bodily complaints, and latent depressive states. Patriarchal attitudes, ingrained in our culture, incline many people unconsciously always to search heroically for remedies for these experiences and solutions to the problems arising from them. For this reason, painful feelings often disappear all too quickly from awareness, and we become used to no longer being conscious of our suffering. It is both my experience and my conviction that we need to learn to accept so-called negative and sorrowful feelings and emotions, and allow ourselves to express them. It seems to me that we should accustom ourselves again to take on maternal, receptive attitudes toward our own emotional pains; only then will they ease and change. It is, among others, a basic concept of this book that we must learn to feel again—not only pleasant feelings, but also those that are painful and sorrowful.

I want to thank all those who in some way have helped

make this book possible, most of all my analysands, whose material I was permitted to use. My husband and our son have always accompanied my project with loving support, for which I am grateful to them. I am especially indebted to my friend and colleague Ms. Kirsten Rasmussen, who read the manuscript carefully and contributed to its successful completion with her patient and constructive criticism. Thanks are due also to Drs. Sonja Marjasch, Peer Hultberg and Mario Jacoby, who showed a friendly interest in this work, and with whom I discussed many questions.

Kathrin Asper
Meilen, August 1986

* The literal translation of the original title is *Abandonment and Self-Estrangement: New Approaches to a Therapeutic Understanding*. (Editor's note.)

*Life is so short, and happiness a shooting star,
Such a rare treasure: being—not what
you're worth, but are.*

Annette von Droste-Hülshoff
(“To ***, No Word”)

INTRODUCTION

The central concept of Jungian (i.e., analytical) psychology is *individuation*. This concept is understood as a process of “becoming oneself” that leads the individual to a realization of the greatest possible fulfillment of his or her innate potential. Individuation does not mean egotistical self-realization; on the contrary, it connects the person to her own depths, and allows her to take her sociocultural interactions seriously. This proceeds in conjunction with a growing awareness of ourselves and the world and our interactions with it. Understood in the classical sense,¹ individuation usually starts late in life, when the individual has found her niche and stands at the point of transition to what is called the second half of life. At this moment in time many people experience the necessity of understanding themselves better; they want to see the meaning and purpose of their existence in a more profound way. Sometimes the desire to understand is changed to an essential need to understand.

C. G. Jung, who conceived of life as a process that continually moves toward maturation and adaptation, viewed the human psyche from various points of view, and con-

THE ABANDONED CHILD WITHIN

ceptualized accordingly.² From this perspective the individual is always more than his conscious ego. Becoming aware of one's unconscious aspects and gradually integrating them into consciousness means fulfilling the demands of individuation, but it also ultimately means conceiving of one's life as an ongoing process of development.

Every personality also contains its own *shadow*: those unconscious aspects that are, as a rule, "inferior"—that is, dark and undeveloped. They are more often than not repressed, and for this reason express themselves negatively. Encountering the shadow is a necessary consequence of becoming more conscious; its integration is a moral achievement, and signifies a deepening and completion of the personality.

The *anima* and the *animus* are additional psychic functions that need to become conscious in the course of individuation. The anima represents the feminine side of the man; the animus, the masculine side of the woman. Both develop to a large extent following the model of the appropriate parent, and are initially unconscious elements in the psyche. Inwardly they tend toward the formation of feminine qualities in men and, respectively, of masculine abilities in women. Brought into consciousness, experienced consciously, and integrated, the anima bestows the capacity for relationship, emotional depth, and inspiration; the consciously experienced animus gives the woman strength, courage, objectivity, and intellect. However, when they remain unconscious, *possession* can result. The anima can then encourage irritability, moodiness, oversensitivity, and unrealistic ideals of happiness that isolate the man from the world. The animus, on the other hand, entangles the woman in unanalyzed judgments and opinions that are the expres-

sion of an inferior intellect closing her off from life. An integrated anima and animus, respectively, make the man more eros-related and the woman more logos-related; ultimately, they serve as a bridge to the unconscious.³

Jung describes the relationship to the outer world, the individual's link to the collective, as the *persona*. The persona becomes dangerous when one identifies with it and allows one's life to be governed solely by adaptation to the expectations of others. In such a situation the persona becomes a mask that conceals the real personality and inhibits its expression.

The entire psyche is viewed from the perspective of the central archetype of the *Self*, which incorporates the unconscious and consciousness, and includes past, present, and future. In analytical psychology, the Self is viewed as the psychobiological unity that determines the processes of the life cycles and is, at the same time, the goal of the individuation process, insofar as one devotes oneself to one's own impulses toward development and does not close oneself off from moving toward wholeness. The religious connection is essential to this wholeness. For this reason, Jung also views the Self as the image of God in the soul, and as the psychic organ for perceiving the divine and the eternal.

Integration of what are called facets of the personality presupposes a fairly strong and healthy *ego*, an ego that can set boundaries, is grounded in the Self and in the world, and can cope with impulses from the unconscious that sometimes oppose conscious intent. Integration also requires the ability to relate beyond the personal elements to the archetypal realities, because the functions mentioned above are based on an archetypal foundation, meaning that they are anchored in the *collective unconscious*. This also means

THE ABANDONED CHILD WITHIN

that the related emotions and images exert a powerful fascination, which entails the danger of their overrunning and flooding the ego.

→ Today more and more people with weak egos are seeking therapeutic help. Many of these are teenagers and young adults. Their egos appear at first to be strong, yet analysis shows that this strength is based on inflexibility and rigid defenses; ego structure is loose, and the connection between the ego and the Self is often fragile. The more familiar I became with the problems of such clients, and the more confident in dealing with them, the clearer it became to me that treating their psychological realities from the perspective of the individuation process was not really appropriate for many of them at the beginning of their treatment. The teleological and archetypal orientation of the traditional path of individuation was too difficult for them, and was unsuitable for their rather weak ego structure. Their disturbance was rooted more deeply, and required a modified therapeutic approach. I became increasingly aware that integration in terms of the classical concepts was often not appropriate for many people who came to me for analysis, a realization that was the *point of departure* for this book.

For example, the challenge of working on the shadow seemed therapeutically inappropriate at the outset.⁴ In the first place, no distinctly outlined personality was discernible against which the shadow could become clearly visible. In the second place, it seemed to me that there are people for whom introducing a moral concept at the beginning of therapy is not indicated because they are unconsciously still much too preoccupied with passing judgment on themselves. Third, it is these same people who are deeply convinced that they are unloved and worthless. Talking about

INTRODUCTION

the shadow would nurture this predominantly unconscious basic assumption. Their self was overshadowed, and first and foremost required light and warmth in order to be equal to a later confrontation with the shadow.

All the analysands with whom I felt that the traditional methods of interpretation were often unsuitable suffered from a specific disorder: narcissistic self-estrangement. They could not affirm themselves and had little self-confidence; their self-esteem was unsteady, they yearned for acknowledgment and approval, and were inclined to invest a great deal of energy in developing their personas. If this social adaptation is successful and they receive appropriate gratification, they can live well, for the most part—or more accurately, they function. But when it is not successful, they experience rage or sink into resignation and depression. These people were not anchored in themselves, nor did they know themselves or their own feelings. Alienated within, they had to come to grips with life, which they did quite well, for the most part, yet they obtained little satisfaction from it. They lacked emotional resonance and were incapable of accepting their own achievements and successes joyfully.

As I was becoming aware of these disorders, I was experiencing doubt about my tradition-bound therapeutic method. Over a period of time, I became concerned with understanding these clients and offering them the therapeutic environment they needed to outgrow their self-estrangement. In retrospect, there were several spheres within which I acquired experience.

First of all, I learned through myself. I became increasingly aware of my own narcissistic facets, and I both suffered and learned from them. In literature, my original area

THE ABANDONED CHILD WITHIN

of study, I repeatedly encountered narcissistic phenomena. I learned how various writers treated this phenomenon, and which images they used to depict it. I investigated the life and work of one writer especially closely: Gustave Flaubert,⁵ the French novelist, clearly suffered from what we now call a narcissistic disorder. His entire work, including his letters, is a portrayal of this wound and of a unique coming to terms with it. Becoming familiar with Flaubert's experience of himself and the world through his writing about it increased my awareness of narcissistic phenomena and helped me to differentiate my own observations.

Readings in psychology were largely a continuation of this; primarily the work of the psychoanalyst Heinz Kohut, in which he astutely describes and explains the nature of the narcissistic disorder, and offers much insight on treating it therapeutically.

In reading Jung's works, I made two main observations concerning the topic of narcissistic disorders. First of all, I noticed the similarities in the therapeutic goals. Though present-day psychoanalytic (i.e., Freudian) ego psychology does address the issue of the development of narcissism and narcissistic disturbances, at a time when psychoanalysts were still preoccupied with object relations, Jungians were emphasizing another theme that has been a central concern of Jungian psychology and its founders since the outset. Finding oneself, developing autonomy and pursuing goals that give one's life meaning are the essential issues of the individuation process. Kohut's similarity to Jung on this cannot be overlooked. Pursuing ideals—a goal of the maturational process of narcissism—and the goals of the individuation process are actually very much alike. Mario Jacoby devoted his book *Individuation and Narcissism* to the

comparison of these concepts of self-realization; in so doing, he primarily drew attention to their common ground and similarities.⁶

• As I noted this resemblance, it repeatedly struck me that Jung could probably not have been familiar with the narcissistic disturbance to the extent that we are today. Increasingly it seemed to me that Jung was talking about clients who had a strong ego; they knew who they were, they had developed a good sense of themselves. Jung seems to me to have described predominantly clients who had sufficient narcissistic libido (self-love) available to adjust to life, and then to begin asking questions about the meaning of life. Such people still come to our consulting rooms, and in helping them the traditional concepts are just as useful now as they were before. However, with these concepts alone, the narcissistically disturbed person cannot be reached where she needs help. The secure person too operates in the narcissistic realm when she undertakes the path of individuation; however, to be distinguished from her are all those, and there are increasingly more of them, who suffer from a narcissistic disturbance proper. They cannot be understood by attributing to them a narcissistic shadow, meaning vanity and touchiness; that is common to everyone. Such clients can be properly understood only by seeing that a narcissistic wound has damaged their entire personality, and has molded their concept of themselves and the world. They exhibit a psychodynamic that fundamentally distinguishes them from people with a strong ego, such as those Jung had in mind, and who undeniably were more frequently encountered in Jung's time than today because a more securely established canon of collective values existed at that time.

THE ABANDONED CHILD WITHIN

→ The narcissistically wounded person needs to develop self-love first of all. Only when this is established can he or she take the traditional steps of individuation, integrating the shadow, anima/animus, and persona.

Seen against this background, my central concern in this book is to describe the concept of narcissism in the context of Jungian psychology, and to offer a modified Jungian therapeutic approach in treating this early disturbance. In the process it is also necessary to examine Jung's few existing statements about people with this problem. There seem to be several initial requirements for individuation, and I believe the time has come to refine the practical approaches to individuation as they were explained by Jung in "The Relationship between the Ego and the Unconscious." My basic concern is to accomplish this for the narcissistic disorder.

Initially, two approaches presented themselves. One would have been to start directly from the traditional concepts such as shadow, anima/animus, persona, and Self, and linking them to the narcissistic disturbance. I did not follow this direction. It seemed to me essential first to attempt to describe the phenomenon of narcissistic self-estrangement in all its complexity, to explain it, and finally, to suggest therapeutic approaches. I accomplished this by starting with a primary symptom and the leading cause of the narcissistic disorder: abandonment. The developing child is dependent on adequate emotional care; without it, she is emotionally abandoned. If a concrete experience of abandonment then occurs, for example through death of a parent or divorce, the developing personality lacks what it needs to establish a good enough foundation for optimal growth. One of the consequences is narcissistic distur-

bance, one of whose consequences is self-estrangement.

The first part of the book deals with *abandonment* in terms of narcissistic disturbance from a theoretical perspective. The second part is a detailed description of narcissistic *self-estrangement*, and is devoted to its treatment. My explanations proceed for the most part from practical therapeutic experience, another source from which I learned. Working with my analysands gave me the most valuable and lasting experiences and insights. I am deeply indebted to them, in the first place because they shared their experiences with me and supplied the basis on which to formulate the complexity of the narcissistic disorder. In addition, I am grateful to all those who allowed me to use their experiences in this book. (Of course the details have been changed to ensure anonymity.)

Naturally, there are ultimately as many types of narcissistic disorder as there are people affected by it. From a more distant vantage point, however, what they have in common comes to light, and we can make generalizations. The narcissistic disorders described in this book coincide with the descriptions of many authors, in the sense that, simply stated, in all cases a front and a reverse side can be observed, one shown to the outside world and a hidden one. There are many names for this duality; in analytical psychology, the side shown to the world is called the persona. It protects the true personality by adapting it to the environment. But the persona can also hinder the personality's expression, leading to such disturbances as the narcissistic wound, among others.

The severity of narcissistic disorder is variously assessed, extending at the bottom of the scale into the "patho-

THE ABANDONED CHILD WITHIN

logical narcissism" described by Otto Kernberg.⁷ With the exception of case examples on pp. 277-83, my explanations do not refer to pathological narcissism; rather, they concern the basic aspects of the structure and experience of those narcissistically wounded people who were able to express their longing for paradise in the usual types of transference. (See the discussion of paradise transferences and integration of the shadow, pp. 266-77.)

Given the paucity of theoretical concepts in analytical psychology, lamented by Neumann,⁸ the important question arises of a vantage point outside the observed phenomenon. My special interest in fairy tales led me to study the narcissistic problem from the perspective of such tales. At first playfully, then with growing persistence, I began to pair fairy-tale images with the observed psychological phenomena. I found images for the psychic states, and principles of correlation for the observed psychological processes. Then I decided to use primarily the fairy tale and its images in the second half of the work, and to try using them to describe the phenomena of narcissistic disturbance. I started with a short fairy tale, "The Three Ravens," which seemed to me to depict the core of the narcissistic problem, its origin, and how to overcome it. Beginning with brief reflections on the fairy tale, I went on to the pertinent problem areas, and attempted to describe each of them in separate chapters. In so doing, I did not hesitate to insert fairy-tale images from other texts where it seemed necessary. In this way, the fairy tale and its images became, figuratively, a thread upon which, as with beads on a necklace, I was able to align all the corresponding questions.

Such a procedure may strike many readers as odd, to conceptualize psychic and psychopathological realities and

*Single supra umbilical
in navel navel*

INTRODUCTION

*Law
S*

findings not only with technical terms but also by means of images and symbols. In analytical psychology, however, this is not unusual; in fact, it is in the best Jungian tradition to express what is otherwise difficult to speak of and comprehend by means of images. I attempted to assess the phenomenon in this way. This approach, progressing from the concrete phenomenon to abstract formulation, was the most natural one for me. The modification and adaptation of individual basic concepts of analytical psychology to this early disturbance will be reserved for a later work concerning what I call the "overshadowed self" in narcissistic wounding.

In analyzing this theme, I proceeded in a circular rather than a linear way. I circumambulated the phenomena and allowed them to lead me. This approach permits enrichment of the individual facts from various perspectives. However, it also means that roughly the same material is discussed at different points. Only genuine repetitions were eliminated; the passages that deal with roughly the same material have been left untouched, not only because they offer in each case a somewhat different viewpoint, but also for the sake of the coherence of the individual chapters, which are intended to be read as self-contained articles.

This book does not deal with the question of the basic equipment that an individual brings with her, her predispositions, her potentials—in short, the constitutional factor. Obviously this is a substantial element in every therapeutic experience; often it is even the decisive factor. However, it is not measurable, and lies largely beyond one's capacity to describe it. From reading my book, the false impression can emerge—and this seems to hold for every work of psychology—that psychologists know "how to do it," that they have

THE ABANDONED CHILD WITHIN

life and how to live it under control. This is not the case. I do believe, though, that it is our responsibility to describe what we observe as well as we can. Psychological works should always be read, however, with the understanding that we have only limited control over our healing—our own and others. Jung liked to use the expression “Deo concedente,” God willing, to acknowledge this.

Mention is often made in this book of the mother. This may impose an additional and unnecessary burden on women and mothers who are feeling uncertain as it is. It might easily be believed that the mother is to blame for everything, or: your mother, your fate! But we have to concern ourselves with the material that has been experienced and is available to consciousness. In so doing, however, we should never forget that behind the mother and father, the ordering and regulating factor of the archetypes is at work. “Mother” is not only one’s personal mother; beyond that, the term incorporates our own innate aptitude for mothering, the mother figure inside us, and mothering experiences with other people. We all had mothers; we seek mothers through a lifetime because the “holding” maternal component is part of every relationship. We even seek “mother” in the impersonal realm: in nature, the church, in other supportive institutions through which we seek to experience security. Yearning for the mother is also fulfilled in art, in depictions of mother and child, and in religious paintings. Literature also concerns itself with this vitally significant aspect of being human. One of Jung’s pioneering achievements was pointing out the fact that the personal parents represent only one aspect of the truth. The other is that father and mother are archetypal potentialities, archetypal figures. The father and mother images constellated in the

individual psyche are ultimately based on the enmeshed way the child experiences the mother and father on the basis of his or her own predispositions, and from the influence the parents have on this one specific child. We carry such images inside us, and they are derived only in a limited way from our personal parents. As adults we must take a good look at these images and the corresponding archetypal emotions. However, until we have reached such a mature view, until we see our parents and the events caused by them as actually our own fate (and not our parents' mistakes) we must travel a long road that leads first through our personal experience. If we discuss the archetypal level too early and all too quickly, the actual experiences, the memories of what happened to us, are ignored, and Jungian psychology is turned into a psychology of consciousness, which it is not.

An additional reason why mention is often made of the mother in this book is the fact that the narcissistic wound originates, insofar as we understand it, in the child's suffering from a deficiency of growth-enhancing maternal contact. But such contact is not merely gender-specific, and cannot be blamed solely on the personal mother. It is rather a general feature of Western culture that feminine-maternal values are pushed into the background in favor of patriarchal ideas and tendencies. A further basic idea of this book is that the transformation of narcissistic disorders in therapy requires a maternal approach. To the extent that depth psychology still shows strong patriarchal characteristics, it is of great importance, and not only in reference to the narcissistic wound, that depth psychology be increasingly open to maternal therapeutic attitudes.

origins
(11.)

Therapy
(11.)

PART ONE
Abandonment

CHAPTER ONE

NARCISSISTIC PHENOMENA: CAUSES—THEORY—SYMBOLISM

Living entails existing with a sense of ourselves as eternal and unchanging, but it also means parting, change, and painful new beginnings. Beginning and end, birth and death not only exert a determining influence on the course of our lives, they are elements that are inherent in the life process itself. Every fulfilled existence already incorporates departure out of which new growth emerges, usually accompanied by pain. Inherent in the darkness and earthly burden of our lives are endings that sometimes lead us into new situations.

Situations of Abandonment

Poets have the power of articulating the rhythms of life. I think of a lyric poem by Rainer Maria Rilke that describes life transitions:

My life I am living in circles expanding;
every thing is within their span.
Perhaps I shan't run the last through to its ending,
yet I'll attain it if I can.

THE ABANDONED CHILD WITHIN

I revolve around God, the tower of the ages,
along my millennial way;
am I a falcon in flight, am I a storm as it rages,
or a mighty song? None can say.¹

At the point at which one cycle phases into the next, we suffer abandonment, experience anxiety and distress, and become aware of death, which is always present in our lives. Transitions—for whatever reasons, inner or outer, they may occur—are critical periods. In such transitional times our self-image changes, we must reorient ourselves in life, and we must open ourselves to a new self-concept, and also sometimes to altered social and professional contexts. Both the backward glance and the diffuse vision of the future are difficult to negotiate.

In her book with the memorable title *Where Then Shall I Go (Wohin denn ich)*,² the German poet Marie-Luise Kaschnitz, who died in 1973, described how such a transition is experienced, suffered and ultimately overcome on the basis of her own experience of the grieving process. Losing her life companion brought not only a yearning for death but an awakening will to live as well, introducing a process of inner transformation that vacillated between life and death. The sequence of events, which is shared with the reader, took place in isolation and directed the author's attention inward, bringing about the gradual integration of the experience of abandonment.

⇒ [Life transitions are narcissistic crises, and signify that we are temporarily in the void. The old way is no longer valid, and the new has not yet even been conceived of. Self-esteem, previously achieved by carrying out our allotted professional tasks and in the pursuit of seemingly important goals, no longer appears spontaneously.

The young married woman finds herself suddenly confined within a small apartment and with no professional sphere of activity. The recently retired man experiences the end of his professional career as his own death. Breaking off a relationship causes the individual to feel alienated from himself. A change of residence can evoke a sense of rootlessness. And midlife is also experienced as a critical time because at this juncture the person changes again, and—in favorable circumstances—is able to complete the psychological process of maturation in the transition from the zenith of life into old age by orienting himself toward the end of life.

Midlife is a difficult and challenging time chiefly because orienting ourselves toward death and the end brings us face to face with the religious question: A life that is from now on experienced in reference to death can equally well be conceived as oriented toward transpersonal and metaphysical values.

The person who is grounded in herself and knows existential security often experiences a secure relationship with God. Without such a grounding, God's remoteness is experienced as deeply disturbing. In revealing himself as hidden, God demands an act of faith in the midst of this nothingness, and faith is then a matter of "the person having learned to exist in the void," as Luther expressed it.³ The experience of the hidden God is often accompanied by a severe depression, which cannot be distinguished symptomatically from endogenous depression, but differs from it in that the person affected, despite all the distress, pain, and agony, goes through the experience with open eyes, tenaciously holding on to the belief that in spite of his absence and the darkness, there is a God embracing him. In its

utter solitude, such a terrible experience demands *The Courage to Be*, as Paul Tillich entitled one of his books, and it draws upon the ultimate potentiality of human faith. In Tillich's words: "The faith which makes the courage of despair possible is the acceptance of the power of being, even in the grip of nonbeing."⁴

The person who must go through such an experience of being forsaken by God may then know the grace of being able to accept that she is accepted.⁵ Being forsaken by God is probably the deepest experience of abandonment; only by grace can this extremity be endured. Concerning this, Tillich says:

Grace strikes us when we are in great pain and restlessness. It strikes us when we walk through the dark valley of a meaningless and empty life. It strikes us when we feel that our separation is deeper than usual, because we have violated another life, a life which we loved, or from which we were estranged. It strikes us when our disgust for our own being, our indifference, our weakness, our hostility, and our lack of direction and composure have become intolerable to us. It strikes us when, year after year, the longed-for perfection of life does not appear, when the old compulsions reign within us as they have for decades, when despair destroys all joy and courage. Sometimes at that moment a wave of light breaks into our darkness, and it is as though a voice were saying: "You are accepted. *You are accepted*, accepted by that which is greater than you, and the name of which you do not know. Do not ask for the name now; perhaps you will find it later. Do not try to do anything now; perhaps later you will do much. Do not seek for anything; do not perform anything; do not intend anything. *Simply accept the fact that you are accepted!*"⁶

Being abandoned by God means living devoid of all hope, with no firm foothold and no inner existential certainty. With grace, such a feeling of abandonment can lead

to a profound experience of being accepted in spite of everything, and that in this bottomless void and this naked anguish there is an incomprehensible and indescribable something that endures, contrary to all previous experience.

Abandonment as a Child's Fate

One other kind of abandonment deserves mention along with those already described: that of the child. Only in rare cases is abandonment consciously experienced. It is not recognized as such until later years. The child is abandoned, and during her formative years is ruthlessly shaped and molded by this abandonment.

Abandonment is a childhood fate described in countless children's books and in accounts by adults: the orphan, the foster child, the refugee child, the runaway. Abandonment is at the core of the fate of these children. Abandonment is a ubiquitous archetypal theme—Moses deserted in his little basket is one example—and is the predominant theme of countless children in war. Children who suffer abandonment are forsaken. But they neither maintain contact with the experience of abandonment nor are they able to deal with it; unconsciously they refuse to realize it. It simply is, the child lives with it and is shaped by it, and the dreadful feelings of abandonment unconsciously determine how she functions henceforth in life.

Since most of us cannot identify with such generalizations, let me cite a few examples. I recall a man who was successful in life, but then suddenly developed anxiety attacks when his wife returned to work and met people who were not a part of their mutual circle of acquaintances. He intellectually knew the history of these anxieties, whose

THE ABANDONED CHILD WITHIN

surface centered around the fear of being abandoned by his wife, although they had been hidden for almost forty years. The accompanying emotions were in a locked room of his psyche that had never been opened, and thus could no longer be felt. The story can be quickly told: illegitimate birth, growing up in an orphanage at first, then with relatives, followed by admission into a family that had been brought together in the meantime; here, because he was the oldest, he was expected to play the role of good and thoughtful child, to please everyone. He married young and was untroubled by the past, until in mid-life the anxiety attacks developed.

Part T.
1)
3

The story could also have taken a different course. What usually happens, however, is that the traumatic feelings of childhood quickly fall beneath the ice, and freeze; one is numb to them. But years, even decades later, they may surface, and must be reconnected to the childhood experience as part of therapy. Next, it is important that these feelings be expressed to another person, because feelings that are kept hidden may nevertheless be touched at any time. Such a person tends to structure his life so as to avoid hurting the unhealed wounds. This arrangement is a continuation of a childhood pattern in which a child's feelings of hurt have not been taken seriously by the adults who took care of him. By adapting as far as possible to the needs and expectations of other people, this man had avoided experiencing rejection, separation, and deprivation. The sudden appearance of the symptom in adulthood demanded that someone for once simply share the dreadful childhood experience with him, thus allowing him to achieve some perspective on it and to adopt a more appropriate attitude toward it. The symptom showed what had happened in the

past, but it also suggested further development, and new steps toward individuation.

In connection with the theme of childhood abandonment, I also recall the many people who lost parents, siblings, and other relatives during World War II, whether they were killed in action or deported and died in a concentration camp. Concern about their own mere survival, compassion with their surviving parent, or their own vulnerability after the loss of both parents led to repression of the feelings linked to these experiences. In a recently published study French psychoanalyst Claudine Vegh⁷ discusses how it became clear that none of the thirty people she interviewed had ever spoken with anyone about their childhood experiences during the war. Only in the interview with Claudine Vegh, who had suffered a similar fate herself, did they talk about what had happened, some thirty years "afterward." In this context I recall the experience of an analysand of mine whose father was killed in action when she was four years old. Afterward came the trek to the west, existence in a camp, then the laborious construction of a life in the western part of Germany. She managed to survive and to adapt, and, having integrated herself into a new society, she earned professional distinction and fulfillment. Not until thirty-five years later did the loss of her father become an issue; only then did she experience the feelings surrounding it. At the time of the event she was unable to experience the full range of feelings. First came the necessity to survive; their mother appealed to the children's reason and good sense so that their first thought would be to help her, and she often said, "Just look at what a hard time I'm having with you now." It did not occur to the children at the time to express their own misery at all, because they were

THE ABANDONED CHILD WITHIN

so engrossed in sympathy for their mother. This silence over the loss of her father and the resulting hard times created a hidden chamber in this woman's psyche, a chamber that could not be approached for a long time.

Also relevant here is a radio interview with the Jewish singer Susanna Kalisch.⁸ As a young girl Susanna was deported to Auschwitz with her four siblings and their parents. All her relatives died; only she survived. What she experienced was radical, traumatic abandonment. Only thirty-five years later was she able to start talking about it. Since her language is song, she collected poems and songs of other Jews from the camps. Then she started to make public singing appearances. She did this both for her own sake and for the sake of the deceased fellow sufferers, who, as she said, "would so much have liked to have lived, but who were killed." To this she added, "For years I could not do it, I could not talk about this time. I didn't want anyone to ask me about it. I was afraid the world would not want to hear it." We hear this repeatedly in therapeutic practice. There is great fear that no one wants to hear about the traumas and the abandonment, and so the suffering remains encapsulated for years, sometimes for decades.

But abandonment is not always a consequence of outwardly traumatic experiences; it also occurs in intact families, in the form of *emotional abandonment*. By this I mean the abandonment experience of the child who does not receive good-enough mothering. A child experiences himself as abandoned primarily when his feelings are not noticed and understood with empathy by someone else, particularly his mother. Left alone with his feelings, the child experiences insecurity, and feels emotionally abandoned.

For example, I recall a very successful woman who

was delicately built and did not meet the physical standards set by her parents, both of whom were very active in sports. Not fast enough, not skillful enough, she remained introverted and oriented toward intellectual pursuits. She took up an academic profession as a language teacher, achieving a professional status that even her parents finally came to value. During her lengthy analysis, the basic feeling of not being "all right" emerged. Deep inside her resounded the shame she had caused her parents by having a disposition so different from theirs. She had never talked about it. When we reached it in analysis, she added, "I hardly dared to say how I feel because as my analyst you too might sooner or later believe that I'm not all right!" This woman had experienced herself as emotionally abandoned as a child. Her parents denigrated what she thought and felt rather than empathizing with her.

I observed another example of emotional abandonment in the interaction between George and his mother. George had difficulties in school because he was dyslexic. He was an intelligent, creative child, but he could not keep pace with the other students in his written work. He came home from school one day crying, carrying a test with a low grade. His mother immediately comforted him by saying that it wasn't so bad, he had many other talents. His mother was completely well-intentioned, offering support and pointing out his other abilities. But George became even sadder, and cried bitterly. Suddenly he took the test paper and in a rage tore it to shreds. In *consoling away* George's shame, humiliation, and despair instead of staying with him as he experienced these feelings, his completely well-intentioned mother had emotionally abandoned him, no less than the other parents in my previous examples had

THE ABANDONED CHILD WITHIN

abandoned their children. Nothing on the order of "It hurts, doesn't it, to see how others can write fast" was said. Most of us find it difficult to remain close to the so-called "negative" emotions. Just as George's mother did, we prefer to glide right past them and offer relief. However, disagreeable feelings need to be noticed and shared straightforwardly, without striking attitudes of stoicism. All too quickly, however, we tend to look past them, offering children a "Yes, but." It can start on the smallest occasion, as we have just seen, and then become reinforced in experiences that can deeply affect a person's life. For this reason an analysand did not risk talking about how much she had suffered over the early death of her mother, for each listener had digressed from the subject and delivered a "Yes, but." For example: "Yes, but you had good substitutes, your step-mother, your teachers, your minister . . ." Doubtless she did have these, but is it not legitimate for her to express her grief, simply out of the need for it to be acknowledged?

Goethe's poem "The Elf King"⁹ illustrates this beautifully. It starts:

Who is riding so late through the night and the wind?
It is a father with his child.
Clasping him tightly in his arms,
he holds him securely, he keeps him warm.

Then the elf king approaches the child, entices him with a game—and the child becomes restless and afraid. The father's answer each time is: "Be calm, stay calm, my child./ The wind is rustling through dry leaves." Or "My son, my son, I see it quite clearly;/ the old willows look so gray." The father provides rational explanations, well meaning to be

sure, but that do not attend to the child's fears. Then at the end we read: "In his arms the child was dead."

Uncertainty about Feelings

Emotional abandonment of the child creates uncertainty about her feelings—whether she ought to be having them, and even what they are. This continues into adulthood, leading to a sense of not having the "right" to feel. In other words, she has stopped feeling, and can no longer even perceive her own true feelings. She compensates for the resulting inner emptiness in ways that allow her at least to function. In an adult, this is self-abandonment. Not being well grounded in her own feeling life, such an individual tends to be "topheavy," centered in her head, and to conform excessively to collective values.

A Welsh fairy tale, "The Lady from the Lake,"¹⁰ illustrates this unfortunate disconnection from feelings.

A young man sees a beautiful woman rising up out of the lake. He tries to lure her with bread, but she does not come to him. Then, voluntarily, one day she climbs out of the water with a large herd of cows and approaches the young man. Fascinated by the lady from the lake, he proposes to her. She replies with the following words: "I will marry you, . . . and I will live with you. But when you have struck me the third time without cause, I will leave you." After several discussions with her father, the father says to the young man: "You have chosen well . . . be a good husband to her. As dowry I will give you as many sheep, cows, and goats as you can count in one breath. But do not forget the condition: when you strike her three times without cause, she will have to return to me."

Thereupon Nelferch, the lady from the lake, and the young man marry. They farm their land, and have three sons together. After seven years they are invited to a neighbor's

THE ABANDONED CHILD WITHIN

marriage celebration. The road becomes so long for Nelferch that she does not want to continue. Her husband hurries home to get a saddle and packhorse, so that she can ride. Meanwhile, she has not moved from the spot where he left her, which annoys him. He slaps her arm lightly. That was the first blow "without cause."

She receives the second blow when the couple take part in a christening. As the guests boisterously and happily celebrate, Nelferch bursts out in tears. Her husband considers this behavior inappropriate and slaps her, whereupon she says: "I am crying . . . because this poor worm is so weak and emaciated that he will not live long. He'll die soon. You have also just struck me for the second time."

Shortly after this the child actually dies, and the couple attend the funeral. Though everyone else is sad, the lady from the lake breaks out in uproarious laughter. The husband gives her a light slap, the third. But she says she is laughing because now the poor child has finally been released from his pain and is happy. After this third blow, she gathers all her animals together and disappears into the lake. The husband's heart is broken. He throws himself into the cold water and drowns. Their sons wander around on the water's edge for a long time. Years later their mother appears to them. She tells them that it was her mission on earth to relieve human misery and suffering. She leads them to a place that has always been called the doctor's ravine. There she reveals to them the powers of herbs and teaches them the art of healing. Thanks to this instruction, they become the best doctors in the land.

I interpret this simple fairy tale as an illustration of the denial of feelings. The lady from the lake expresses feelings that are both genuine and appropriate. She weeps at the christening and laughs at the funeral with justification. However, she does not behave in conformity with collective, conventional rules of conduct. Rather, she attracts attention through her "tactlessness," and her husband strikes her. Viewed from the perspective of the woman's "natural

mind," her feelings are legitimate. But do we not often treat our own feelings as the husband treated his wife, repressing them as soon as they are not acceptable so as to avoid conflict with collective expectations?

Instead of staying with the feelings, we too often dispatch them quickly into the unconscious. But preserving the connection to them is beneficial; our feelings—which, however, we need not act on immediately—often provide us with an inner compass for dealing with other people. When we really listen to them, our feelings express the diverse facets of our subjective perceptions, because to a great extent they are the expression of our emotional energy.

Our dependence on a sensitive perception of feelings is especially evident in therapy. In working with analysands, we analysts are often exposed to a range of intense feelings of our own to which we must give considerate attention—feelings that also tell us something about the analysand. Such feelings toward analysands on the part of analysts are called "countertransference reactions." Analysts have a variety of feelings and reactions towards analysands, just as analysands experience transference feelings and reactions towards analysts. As analysts, we must pay attention to our countertransference reactions, particularly when working with analysands who seemingly have little access to their own feelings, and have lost the ability to feel. In such cases we use our countertransference reactions in order to reach the analysand's lost feelings.

In this context, I remember the fifty-year-old Ms. M., who consulted me several years ago. She entered analysis without a clear motivation except to extend her psychological knowledge in order to support her work in one of the helping professions. As early as the first few weeks it be-

came clear that she tended to deny her feelings, and functioned mainly via adaptation and intellect. We were able to work together on the basis of narration and reflections, which kept us at a certain distance from each other, and did not touch directly on the issues that were developing between us. Then Ms. M. was deeply hurt by her husband, which caused a serious crisis in their marriage of over twenty years. After an initial emotional storm, Ms. M. recovered amazingly well and quickly. Suspiciously quickly, as it turned out later. She repeatedly emphasized how well things were going for her, and how readily she could understand her husband's situation. Shortly thereafter, she experienced sleep disturbances as well as anxieties that afflicted her during the day. Both symptoms slowly and imperceptibly gave way to a very serious depression. She experienced these hardships as having fallen on her out of the blue. She emphatically rejected my cautious, probing questions about the insult and its possible connection to her depressive disturbances. In the depression she also showed suicidal tendencies. I was receiving two messages simultaneously: first, I am doing well, and second, very restrained suicidal fantasies. My predominant emotional reaction to this was a deep concern and continuous worry. In the days between sessions my thoughts kept revolving around the analysand—which, in addition to my concern, also triggered a certain irritation.

This constellation reflected a mother-child interaction. Since earliest childhood Ms. M. had experienced her mother as an emotionally depriving person, not paying attention to her because her problems did not seem to be serious enough to warrant it. This mother-child interaction was repeated between Ms. M. and me. By saying "I'm doing

fine," she denied her genuine feelings, a behavior that had evolved in her early years between her and her mother. Her scarcely noticeable suicide fantasies—expressed by saying, with a meaningful look, that she wanted to sleep "eternally"—worried me deeply. These worries were indirect messages, and expressed my sense of her having a deeply rooted longing for somebody finally to care about her. The message was actually not meant for me, but rather for her mother, when she was a child. For this reason it was important for me carefully to sort out my countertransference feelings, because they offered valuable insight into the analysand's emotional past. My working through many similar situations with empathic understanding with her gradually enabled Ms. M. to relate to her feelings, which made her own anxiety, rage, and sense of powerlessness again accessible to her. Her attitude toward the hurt by her husband thus reflected a general denial of feelings that was rooted in the early mother-child interaction.

Another analysand of mine, Ms. J., attacked me repeatedly over a long period of time. She swore at me, and was generally very inventive in expressing her negative opinions of me, but her tirades of swearing left me cold. This surprised me, because attacks of this kind from other analysands had never left me so indifferent. This analysand too was alienated from her own feelings; they did not seem to exist and never surfaced, they were frozen. After a long time, the dynamics between us became apparent. Ms. J. had had a horribly nagging mother who constantly criticized her as a child. She had survived this continual nagging disapproval from her mother by inwardly closing "off" and anesthetizing her feelings.

What I experienced in my indifference was precisely

THE ABANDONED CHILD WITHIN

what she had felt as a child toward her mother. Thus, in this interaction I became the child who no longer experienced her own feelings, and she the nagging mother. This thread of her emotional past could only be traced by sorting out the countertransference reactions; only through this process was it possible to understand her present behavior in terms of her experiences in the past. And this enabled the analysand gradually to increase her capacity to sense her own feelings and life impulses.

In examining the phenomenon of abandoning oneself, we started with the fairy tale "The Lady from the Lake," and have shown that this self-abandonment also occurs in adulthood and that it is often linked to the adult's childhood history. Repressed feelings do not simply disappear; they drop into the unconscious, just as the lady from the lake disappeared into the water. Rediscovering these feelings is beneficial. Just as the sons used the herbs their mother showed them to become physicians, our connection to our own feelings, our ability to acknowledge and recognize them, is crucial for our well-being, in a healing sense.

The extent to which the disappearance of feelings also links to current widespread methods of child-rearing needs to be explained at this point. Often a person does not dare to stand by his feelings because the demand that "You ought to know what you want!" simply flattens them out, or numbs them. The diverse range of human feelings naturally tends to foster uncertainty about just what it is that we want, and many people surrender this diversity of feelings because the superego's requirement for strict clarity is too rigorous. Feelings can also be unpleasant because we have to make decisions. "Make up your mind and stick with it!" is another maxim from this type of upbringing. Finally, peo-

ple are afraid of their feelings because unconsciously they believe they have to *do* something with or about them. That this is not so can be attested to by anyone who is truly aware of his or her feelings: they need not always be acted upon. Being aware of them as far as possible is what is important for all of us. Many people feel only what is expected of them; they confuse their true emotions with what they think they ought to feel. They may win approval this way, but the "image" they project is excessively rigid. Being accepted at the cost of awareness of our own feelings results in no longer being able to experience the feeling of abandonment itself, because we have abandoned our own feelings. In this context we need only think of the person who is always friendly, or of the excessively cheerful person who tries to adapt himself to his surroundings by manic defense mechanisms. We think too of the Good Samaritan who conceals his inner abandonment of himself by directing most of his energy toward caring for others.

Loss of feeling is the typical neurosis of our time because gradually patriarchal consciousness, with its top-heavy emphasis on the intellect, on rationality and objectivity, has developed at the cost of feminine values (which are not to be understood as gender-specific). In his work "The Philosophical Tree" Jung refers to a gnostic legend of Sophia. According to this legend, if the feminine wants to know its own worth, it must separate itself from "the final and absolute victory of the spirit over the world of the senses." The danger is that the feminine loses its way in the darkness. The importance of each step, however, is shown in the following excerpt: "Sophia [the feminine], partly by an act of reflection and partly driven by necessity, entered into relation with the outer darkness. The sufferings that

THE ABANDONED CHILD WITHIN

befell her took the form of various emotions—sadness, fear, bewilderment, confusion, longing; now she laughed and now she wept. From these affects . . . arose the entire created world.”¹¹

With a few essential changes, this part of the legend is valid for us too: Is our own small world not based on our emotions? Are they not precisely what ensures our sense of being alive? Is our commitment to our various responsibilities not dependent on them, whether they are cheerful or sad? We owe a debt of gratitude to our emotions for the fact that our personal world, our various works, can be created and carried out at all.

CHAPTER TWO

ABANDONMENT IN THE MOTHER- CHILD RELATIONSHIP

At no other time in life is one likely to be as dependent on shelter and warmth as one is in early childhood. We cannot imagine a small child without her mother, without loving, caring, and attentive people around her. Just as mother and security go together, abandonment and an absent mother form a word pair. For the child, absence of the mother and lack of maternal care mean exposure to hunger, fear, and distress, signifying in broader terms serious interference with and damage to the child's emotional-psychological and physical development. Maternal deprivation, for whatever reason it occurs, is equivalent to a loss of the child's basic sense of herself, and inflicts a wound that is almost impossible to heal. When the child lacks a mother or other consistent caretaker, who not only sees to her basic needs but is also capable of lovingly caring for her both physically and emotionally, the child is deprived of what is most essential for her own growth.

In our time, to our credit, we have carried out extensive research into the developmental needs of children, and such work continues. Beginning with Ellen Kay's designation of

ours as "the century of the child," and continuing on to research into early experiences of hospitalization and other kinds of deprivation affecting children, this work leads to investigations into ethology and has a place in the current discussion about narcissism. The "psychohistory" of the child, which has become fashionable in the last decade, is also relevant here. In psychohistory an attempt is made, through documentation, to allow the child's own experience of herself and her self-concept to be expressed, rather than "objectively" studying the malleability and educability of the child. For too long we have been concerned with educational theory and teaching methods. In the process we have ignored hundreds of years of children's suffering. The history of childhood with which we have become familiar through such provocative books as, for example, Philippe Aries's *Centuries of Childhood*¹ and *The History of Childhood* by Lloyd de Mause² is a story of abandonment and neglect whose deplorable variations range "from the practice of infanticide and abandonment through the neglect, the rigors of swaddling, the purposeful starving, the beatings, the solitary confinement."³ This history is tragic, the brutalities legion. As de Mause pointed out, only recently have we begun actively to deal in an empathic way with children's needs.⁴

Research into Abandonment Resulting from Hospitalization and Deprivation

Research into the mother-child relationship gained decisive momentum from hospitalization and deprivation research. This field of study gained ground and became more widespread, especially in Anglo-Saxon countries, in re-

ABANDONMENT IN THE MOTHER-CHILD RELATIONSHIP

sponse to the tragic events of the Second World War. In their book *Infants Without Families*, Anna Freud and Dorothy Burlingham credit the lessons of the Second World War as the decisive motivation for their research. They say in the preface:

So far as physical medicine is concerned, valuable lessons applicable to peacetime conditions are attributed to all wars and comprise many areas such as surgery, antiseptics and nutrition. The experiences described by us merely extended these advances of knowledge to the mental side by stressing that an infant's deprivation of parental care can be as disastrous to his personality development as the lack of proteins, fats or vitamins has been proved disastrous for the growth of his body.⁵

No doubt also influenced by the war, the World Health Organization commissioned the Englishman John Bowlby to investigate the fate of orphaned, foster, and institutionalized children all over the world. In 1951 he presented his results in the provocative document, *Maternal Care and Mental Health*.⁶ Undoubtedly the wording of the sixth principle of the "Declaration of the Rights of the Child" in the UN General Assembly of November 20, 1959 was likewise influenced by the lessons from the war:

The child, for a full and harmonious development of his personality, needs love and understanding. He shall, wherever possible, grow up in the care and under the responsibility of his parents, and, in any case, in an atmosphere of affection and of moral and material security; a child of tender years shall not, save in exceptional circumstances, be separated from his mother. . . .⁷

Bowlby and the pediatrician and psychologist René Spitz have made outstanding contributions to the field of

THE ABANDONED CHILD WITHIN

maternal deprivation research. Research on the experience of hospitalization is the area of the former, research into childhood deprivation, of the latter.

With his colleague Katherine Wolf, Spitz studied infants in institutions and homes. In so doing he encountered a striking syndrome in children who, between six and eight months of age, were separated from their mothers for three months. He called it "anaclitic depression." The child afflicted by it exhibits whiny behavior, in striking contrast to his previous cheerfulness. The syndrome progresses to a condition similar to depression in adults. Spitz named the syndrome "anaclitic" on the basis of Freud's observation that the person's choice of objects develops anaclitically, meaning in conjunction with the satisfaction of his needs. Spitz chose this term to differentiate the depression of the small child from that of the adult because the causes of adult depression are different. As a rule, recovery from anaclitic depression occurs rapidly when the child is reunited with his mother, as long as a "good-enough" relationship existed before the separation, and it did not last for more than five months.⁸

Another alarming conclusion of Spitz's research relates to the so-called "hospitalization syndrome." Here the maternal deprivation is more problematic and disturbing, and involves a total withdrawal of emotion that amounts to emotional starvation. Serious motor damage sets in, the child's IQ is far below average, and an alarmingly high mortality rate can be confirmed. The deterioration is not only physical but also psychological.⁹

Spitz's results and those of other researchers coincide with the investigations of Marie Meierhofer, who carried out her studies in developmental psychology in a Zurich

ABANDONMENT IN THE MOTHER-CHILD RELATIONSHIP

orphanage between 1958 and 1961. Meierhofer used the term "abandonment syndrome" to describe the consequences of young children being left alone or without adequate maternal contact. In delineating the degrees of severity, Meierhofer differentiated between an "acute" and "chronic" abandonment syndrome and the "Dystrophia mentalis":

Acute abandonment syndrome, observed in very young infants in orphanages, also occurs in children growing up with a family after a change of residence or a separation: the child pleads and protests with intense crying and severe psychomotor unrest. At the same time, or after a period of time, eating problems, loss of appetite, spitting or vomiting, sleep disturbances, intense sucking, and susceptibility to infectious diseases are additional symptoms of this extremely frustrating situation. When the frustrations continue and the child does not receive the necessary attention and gratification in this acute stage, gradually a chronic abandonment syndrome develops; the child protects himself from the stress and the pain, which have, over a period of time, become unbearable and no longer viable, by withdrawing into himself. He starts to give up, he reduces his needs to a minimum and satisfies himself with substitute activities. In so doing he stays quiet and passive, only occasionally protests, sucks more intensely, and develops various stereotypical movements . . . Resignation reduces the child's efforts and desires to the extent that he does not even attempt to try out his new ability to move and use different facial expressions, and his gestures may become awkward. Both motor and manual development are restricted. Particularly affected are the means of communication, especially speech, which can reach a catastrophic low in toddlers to the point of speechlessness. It is at this point that the concept of *Dystrophia mentalis* comes in because it means a generalized emotional and intellectual underdevelopment resulting from a condition of maternal deprivation over a period of years.¹⁰

THE ABANDONED CHILD WITHIN

John Bowlby, the leading researcher into childhood deprivation, surveyed the results of studies of mother-child separations carried out in various disciplines, such as psychoanalysis, ethology, systems theory, learning theory, and cognitive psychology, and based his own theories on them. At the heart of his conceptual approach is the attachment theory: "the child's tie to his mother is a product of the activity of a number of behavioural systems that have proximity to mother as a predictable outcome."¹¹

From birth on, the child possesses innate attachment behavior that expresses itself in crying, in sucking, in holding on, in smiling and babbling, and later in crawling and walking.¹² Bowlby opposes the traditional view of psychoanalysis, which views the capacity for attachment as arising secondarily from the gratification of the need for food. Bowlby replaced this secondary drive theory with the attachment theory, according to which the child has the potential for attachment from birth, yet only at about the sixth month is the behavior well enough established to be clearly observable. Its initial intensity continues until about the third birthday, continues to develop until adolescence,¹³ and maintains a characteristic pattern for the person's entire lifetime. The attachment behavior of the adult is the reflection of his early experiences.¹⁴ Bowlby views this behavior as thoroughly human, not at all regressive and pathological.¹⁵ In optimal cases the mother's style of caring conforms to the child's attachment behavior; they form a pair and experience joy and love for each other. Their relationship is one.

... in which both find satisfaction and enjoyment. A child needs to feel he is an object of pleasure and pride to his mother; a mother needs to feel an expansion of her own personality in the personality of her child: each needs to feel closely

ABANDONMENT IN THE MOTHER-CHILD RELATIONSHIP

identified with the other. The mothering of a child is not something which can be arranged by rota; it is a live human relationship which alters the character of both partners.¹⁶

Through attachment to the loving mother, the child experiences not only protection, but also the necessary prerequisite for developing a "secure base"¹⁷ of trust, the basis for healthy self-confidence.¹⁸

"Maternal deprivation," as Bowlby calls it, not only affects the attachment behavior of the child, it profoundly influences his total development. On the basis of considerable empirical evidence, Bowlby has verified the importance of attachment to the mother (or to an attachment figure). Separations from the mother seem to frighten the young child, induce sadness, and provoke anger;¹⁹ these reactions subside upon reunification with the mother. Bowlby differentiated two types of deprivation: *partial* deprivation is produced when the child encounters rejection rather than love in the constant presence of the mother (or attachment figure); *complete* deprivation is linked to the absence of the mother through death, sickness, abandonment, separation, or institutionalization.²⁰ The consequences of maternal deprivation and loss of the mother are of far-reaching significance and often lead to neurotic character disturbances. A person who was deprived of a mother in childhood tends to form anxious or insecure relationships that are often characterized by excessive clinging.²¹ Or he no longer gets involved in relationships, and displays instead a false self-sufficiency.²² Both are manifestations of deprivation. People with faulty attachment behavior are extremely sensitive to separation and tend to be anxious about loss and to deal pathologically with grief.²³

Additional investigations have revealed that people

whose childhood emotional relationships were unsatisfactory, or were broken off without a replacement being offered, have significantly higher tendencies toward depression and criminal behavior.²⁴

Bowlby's work is summarized in a trilogy with the individual titles *Attachment; Separation, Anxiety and Anger*; and *Loss, Sadness and Depression*. Abandonment in this sense entails interference with personality development, in particular in the form of disturbed self-confidence and disturbed attachment behavior; the basis of these manifestations is maternal deprivation.

Abandonment as Early Disturbance

The early phase of the mother-child relationship seems at first to have received little attention in depth psychology. Rather, the triangular relationship of the Oedipus complex was emphasized, and an ego was assumed that was strong enough to cope with conflicts and make decisions. The early dyadic relationship of mother and child was considered to be unproblematic. The prominent child therapist D. W. Winnicott called attention to the fact that Freud regarded the early phase as "good enough."²⁵ Likewise, Jung viewed children as so dependent on their parents that they experience their early years as essentially unproblematic. Accordingly, Jung writes, "In the childish state of consciousness there are as yet no *problems*; nothing depends upon the subject, for the child itself is still wholly dependent on its parents. It is as though it were not yet completely born, but were still enclosed in the psychic atmosphere of its parents."²⁶

At that time depth psychology took little notice of how

ABANDONMENT IN THE MOTHER-CHILD RELATIONSHIP

devastating an influence an unsatisfactory mother-child dyad could have on ego development, and to what extent self-worth, the simple experience of oneself as "all right," is crucially dependent on the relationship between mother and child. The following quote from Winnicott's work *Maturation Processes and the Facilitating Environment* expresses the typical view of depth psychology at that time:

... in the 1920s, everything had the Oedipus complex at its core. The analysis of the psycho-neuroses led the analyst over and over again to the anxieties belonging to the instinctual life at the 4-5-year period in the child's relationship to the two parents. Earlier difficulties that came to light were treated in analyses as regressions to pregenital fixation points, but the dynamics came from conflict at the full-blown Oedipal complex of the toddler or late toddler age, that is just before the passing of the Oedipus complex and the onset of the latency period. Now, innumerable case histories showed me that the children who became disturbed, whether psycho-neurotic, psychotic, psycho-somatic or antisocial, showed difficulties in their emotional development in infancy, even as babies. Paranoid hypersensitive children could even have started to be in that pattern in the first weeks or even days of life. Something was wrong somewhere. When I came to treat children by psycho-analysis I was able to confirm the origin of psycho-neurosis in the Oedipus complex, and yet I knew that troubles started earlier.²⁷

At the time, psychologists assumed that people who came to them for help with psychological problems had a strong ego. Only as attention began being given to early infancy, and the archetypal mother and child dyad became emphasized, was there much discussion of early disturbances, of the question of the individual's sense of identity, and of the complex questions of the ego and how it is form-

THE ABANDONED CHILD WITHIN

ed. With the possible exception of Melanie Klein, who consistently held to strict, classical psychoanalysis and paid relatively little attention to the baby's environment,²⁸ a series of eminent authors began to consider the baby with her mother as a unit rather than the baby alone, and stressed that there "is truly a period in which it is not possible to describe an infant without describing the mother," as Winnicott expressed it so effectively.²⁹ The simple statement: "As I am loved, so am I able to love myself and others," expresses the principal outcome of a successful mother-child relationship.

Winnicott gave particular attention to abandonment in his work. He summed up his views on the mother-child relationship with the term "holding." A mother who holds her child properly not only gives him food and loving attention, she also plays a vital role in the child's emotional development and her emotional-psychological health. "Holding includes especially the physical holding of the infant, which is a form of loving. It is perhaps the only way in which a mother can show the infant her love."³⁰ Winnicott's concept of "holding" extends far beyond its concrete meaning, however, becoming the symbol of the totality of a successful mother-child relationship.

A mother who is "good enough" in Winnicott's sense lays the foundation for healthy ego development, which enables the child confidently to experience the "continuity of being,"³¹ to trust his body, and to build a secure sense of his own self-worth, developments that Winnicott formulated simply as "I AM."³² This also involves the capacity to be alone. According to Winnicott, becoming a person is dependent on the mother, who at the stage of "primary maternal preoccupation"³³ immediately following pregnancy and

ABANDONMENT IN THE MOTHER-CHILD RELATIONSHIP

for several weeks afterward, satisfies the newborn's needs empathically, in a sense almost telepathically, and adapts herself instinctively to the infant's most minute changes. "On the basis of this continuity of being the inherited potential gradually develops into an individual infant."³⁴

The basis of any capacity for relationship is the good-enough mother: "To a child who has started life in this way the idea of goodness and of a reliable and personal parent or God can follow naturally."³⁵ Abandonment in Winnicott's sense means abandonment previous to any bonding, and corresponds to the "annihilation of personal being";³⁶ it entails "ego-weakening"³⁷ and an experience "on the brink of the unthinkable."³⁸ For the child, the lack of holding gestures means going to pieces—falling forever—having no relationship to the body—having no orientation.³⁹

For this reason, an unsuccessful mother-child relationship paves the way for psychotic illness⁴⁰ and for ego distortions in the form of the "true" and the "false self."⁴¹ To be capable of social life, a person needs security, and he must renounce some of his own needs in order to conform to the demands of society. If the child adapts too far, at the cost of too much of his own personal way of life, he forfeits his own vitality. A false self not only conceals the true self, eventually the true self can express itself only through the false one.

Winnicott's terms have become very popular, and today play an important role in the discussion of narcissism. With only his false self available to him, the child is forced to abandon himself to an increasing degree, and to relinquish his spontaneous gestures and his free bodily movement, aggression, and genuine self-expression. Abandonment in this sense is consequently also self-estrangement

—estrangement from the person's own nature.

In his book *The Basic Fault*,⁴² Michael Balint, a Hungarian psychoanalyst who later worked in London, examines experiences with analysands with whom the classical analytical technique did not succeed as he had anticipated, and who attracted attention because their egos were not strong enough to "experience the analyst's interpretation as an interpretation" and to work through it.⁴³ In studying these phenomena, his interest was increasingly drawn toward a preoedipal stage. Rather than using the term "pre-oedipal," he gave it a name *sui generis*, the "basic fault."

The chief characteristics of the level of the basic fault are (a) all the events that happen in it belong to an exclusively two-person relationship—there is no third person present; (b) this two-person relationship is of a particular nature, entirely different from the well-known human relationships of the Oedipal level; (c) the nature of the dynamic force operating at this level is not that of a conflict, and (d) adult language is often useless or misleading in describing events at this level, because words have not always an agreed conventional meaning.⁴⁴

The disturbance results from an inadequate "fit"⁴⁵ between mother and child, and is experienced by those affected as a "basic fault."⁴⁶ The person experiences himself as missing something. It is essential to point out that with this disturbance, it is a question of a *defect*, and not a conflict. The person affected feels that his defect was caused by someone's disappointing and abandoning him. With this comes the analysand's greatest fear: being disappointed by the analyst.⁴⁷

Apart from congenital injury to the infant, whose needs are insatiable, Balint considers the cause of the basic dis-

ABANDONMENT IN THE MOTHER-CHILD RELATIONSHIP

turbance to be inadequate care by the people around the child. This can be "insufficient, deficient, haphazard, over-anxious, over-protective, harsh, rigid, grossly inconsistent, incorrectly timed, over-stimulating or merely un-understanding or indifferent."⁴⁸ Over and above his attempt at as objective a description of mother-child relationship as possible, Balint uses symbols to describe the nature of the "harmonious mix-up"⁴⁹ of mother and child. He makes use of primary elements, such as water and air. The infant is dependent on having an atmosphere that is simply there, just as water and air are. Thus, according to this author, the mother-child relationship at this early stage of development is not an object relationship, but rather a sharing of essential elements. Uninterrupted during pregnancy, this communion is also vitally necessary for the initial period after birth:

An important example of this *harmonious interpenetrating mix-up* is the fish in the sea (one of the most archaic and most widely occurring symbols). It is an idle question to ask whether the water in the gills or in the mouth is part of the sea or of the fish; exactly the same holds true about the foetus. Foetus, amniotic fluid, and placenta are such a complicated interpenetrating mix-up of foetus and environment-mother, that its histology and physiology are among the most dreaded questions in medical examinations.

Lastly, it is worth remembering that our relationship to the air surrounding us has exactly the same pattern. We use the air, in fact we cannot live without it; we inhale it in order to take parts out of it and use them as we want; then, after putting substances into it that we want to get rid of, we exhale it—without paying the slightest attention to it. In fact, the air must be there for us, and as long as it is there in sufficient supply and quality, we do not take any notice of it. This kind of environment must simply be there, and as long as it is there—for instance, if we get enough air—we take its existence for

THE ABANDONED CHILD WITHIN

granted, we do not consider it as an object, that is, separate from us; we just use it. The situation changes abruptly if the environment is altered—if, for instance, in the adult's case the supply of air is interfered with—then the seemingly uncathected environment assumes immense importance . . .

As was the case for the relationship of fish and water, so in our relationship to the air there are no sharp boundaries. It is an idle question to enquire whether the air in our lungs, or in our bowels, is us or not us, or where the exact boundary between us and the air is; we still live with the air in an almost harmonious interpenetrating mix-up.⁵⁰

The mother is the partner in this enmeshment who attends to the child's needs and adapts herself accordingly. For her part, the infant experiences herself as enmeshed in the mother's essence. Her relationship to the mother is characterized by archaic bonding efforts. Balint calls the primary relationship with the environment that prevails at this point "primary love,"⁵¹ in contrast to the concept of primary narcissism. If this profound interdependency of mother and child suffers a "hitch or disharmony," it appears "as if the whole world, including the self, would have been smashed up."⁵²

Balint distinguishes two types of mother-child relationship disturbance⁵³: the ocnophiles, those who cling to the object, and the philobats, who avoid the object. Disappointment by the primary object leads the ocnophile to a lasting tendency to cling to the object. It is as though she must constantly reassure herself, and believes that she will find security by avoiding object-free areas. By contrast, the philobat, who enjoys freedom, avoids any possible danger from the object by standing on her own and courageously looking the threat in the eye.⁵⁴ In contrast to the ocnophile, the philobat is self-sufficient and appears to be full of self-confidence. However, both stances are defense mecha-

nisms: the philobat wards off depression,⁵⁵ and the ocnophile wards off autonomy. Both behave inappropriately⁵⁶ in the face of reality in not being able to accept the basic ambiguity of reality.

In the next chapter, two types of narcissistically disturbed people will be discussed: depressive and grandiose narcissists (p. 62). There seems to be a close relationship between the ocnophile and the depressive narcissist, and between the grandiose narcissist and the philobat.

Mother and Child: An Archetypal Pair

Analytical psychology has always considered the eternal human dimension of the archetype. Reality is assumed to be bound to typical human patterns that to a large extent govern who we are, how we develop, and what we do. Archetypal patterns do not appear according to precise criteria. The archetypal can be only partially manifested by human beings. Thus the mother is, for good as well as for evil, the "Great Mother," whom she represents on the human plane. At the same time, however, she is the actual mother too, with her own distinct character traits in her own sociocultural context. For the child to develop optimally, it is essential that the personal mother constellate the positive motherliness on which the uniqueness of mother-child bonding is based. If the mother-child relationship is unsuccessful, for whatever reason, the negative mother is constellated. Both mother and child contribute to this negative archetypal configuration. A disturbed beginning to life is, from the archetypal standpoint, also always fate, and not only human error, not only a matter of the person's circumstances in life.

THE ABANDONED CHILD WITHIN

Archetypal content touches us deeply, and frightens us. Most of us are moved by the intimacy we see between a mother and her child. On the other hand, seeing starving, abandoned, handicapped, and abused children disconcerts and horrifies us. These are innate human responses. Where the archetypal level manifests itself, emotion resonates despite every effort at objective description. This leads to symbolic modes of expression in verbal as well as visual depictions.

With Winnicott and Balint, it became clear that, in the final analysis, they could adequately describe the mother-child relationship only symbolically. Whereas Winnicott spoke of "holding," Balint spoke of "harmonious mix-up," in the sense of "primary elements." Despite the intention of conveying precise observations objectively in their descriptions of the mother-child dyad, in using symbolism they were expressing the archetypal element. It seems to me that when Winnicott speaks of the "primary maternal preoccupation," he comes quite close to the archetype of the mother. By primary maternal preoccupation,⁵⁷ he means the mother's state, from the time she gives birth to the child on through the next few weeks. This state, which, as I have described, enables the mother to attend to the needs of the infant in an almost telepathic way, he calls "normal illness."⁵⁸ By this he means a temporary *abaissement du niveau mental* of the mother, a submission to "one particular aspect" of one's personality. At other times we would call this pathological; here, in the early mother-child relationship, it is normal. This "one particular aspect," as Winnicott called it, is, in the terminology of analytical psychology, an excessive alignment with the positive pole of the mother archetype.

ABANDONMENT IN THE MOTHER-CHILD RELATIONSHIP

The archetypally based type of relationship develops not only in early childhood (although it is clearest here), it also manifests itself in various other life contexts. We all spend our lives seeking maternal care and attention even without necessarily having been wounded in early childhood. Among other aspects, experience with the mother always leaves its mark on every other form of relationship the adult enters into, whether it be with oneself, other people, things, nature, or, ultimately, with God. The Spanish mystic Theresa of Avila compared the relationship with God to the mother-child relationship, and thought the individual is lifted up in God as the infant is lifted to the mother's breast.⁵⁹

The mother-child theme is ubiquitous in mythology, religion, literature, and visual art of all eras. Examples of this theme are legion, including both positive as well as disastrous expressions. (See Erich Neumann's *The Great Mother*.)

As an example of how the archetypal element takes shape in the human realm, Käthe Kollwitz comes to mind. This artist, well known for her naturalism, created a body of work that is full of mothers and children, movingly portrayed, many of them with dark, desolate images. Mothers appear in distress and in war, children are shown starving, abandoned, freezing, close to death. Kollwitz depicted these themes—even the positive ones—in black, simply and unpretentiously. Her portrayals are impressive because they express the otherwise imperceptible archetypal levels of anguish and joy.

Kollwitz, an inspiring mother, repeatedly expressed in her journal the pure joy she took in both her sons. She also experienced the other side; at eighteen her son Peter volun-

teered to fight in the First World War and was killed a few weeks later, leaving behind an almost inconsolable grief. Years later, in the Second World War, this fate was repeated when her grandson, also named Peter, became a victim of war as well. As the bitter fruit of the loss of her son, the artist created, in a yearlong endeavor, bereaved parent figures as a memorial for the Belgian military cemetery Roggevelde. According to her journals at this time, she became aware of this event as the turning point in her life, making possible a new attitude toward herself and her work, and toward life in general. One journal entry expressed her sense of her own responsibility as an artist:

I do not want to go until I have faithfully made the most of my talent and cultivated the seed that was placed in me until the last small twig has grown. This does not contradict the fact that I would have died—smilingly—for Peter, and for Hans too, were the choice offered me. Oh how gladly, how gladly. Peter was seed for the planting which should not have been ground. He was the sowing. I am the bearer and cultivator of a grain of seed-corn. What Hans will become, the future will show. But since I am to be the cultivator, I want to serve faithfully. Since recognizing that, I am almost serene and much firmer in spirit. It is not only that I am permitted to finish my work—I am obliged to finish it. Culture arises only when the individual fulfills his cycle of obligation.⁶⁰

In the broader sphere of her son's death and her turning point in life, Kollwitz had several dreams about children that she found worth writing down. For example, in one journal entry we read:

Last night I dreamed once more that I had a baby. There was much in the dream that was painful, but I recall one sensation distinctly. I was holding the tiny infant in my arms and I had a feeling of great bliss as I thought that I could go on always

ABANDONMENT IN THE MOTHER-CHILD RELATIONSHIP

holding it in my arms. It would be one year old and then only two, and I would not have to give it away.⁶¹

In midlife, such dreams are scarcely a wish for an actual child; they must be interpreted symbolically. Not only the war but also her experience of death and the reorientation necessary in the meridian of life were formative influences on her life at that time. Her journals detail the agonizing, exhausting, and ultimately silence-inducing depressions that ensued. Depressive experiences can be attributed to the influence of the negative Great Mother. They can negate everything, ruining one's life. The appearance of the child motif in dreams is all the more significant because the joys of motherhood and the happiness shared by the mother and child arise even in the unconscious. The young children in these dreams can provide compensation for depressing life experiences. They represent the potential for a creative new beginning in life, which Kollwitz actually experienced in the yearlong task of sculpting the monument.

In Käthe Kollwitz and her work we see clearly that personal experience can merge with archetypal emotions and related images; in other words, fragments of the archetype shine through the personal, individual experience. The archetypes never completely reveal themselves as such in this union of personal and archetypal factors, but they are the very substance of which our lives are made.

The theme of the abandoned child⁶² is linked to the negative mother archetype. Abandonment is the fate of many children in myths, folktales, legends, and fairy tales. Such children become heroes. Later on they will meet an extraordinary fate; they experience miraculous rescues, and ultimately they bequeath shrines and found and rule

THE ABANDONED CHILD WITHIN

cities and nations. Zeus, the father of the Greek gods, comes to mind here. Before his father, Cronos, who had swallowed all his other children, could devour him as well, Rhea, his mother, managed to rescue Zeus by giving her husband a stone instead. Rhea arranged for Zeus to grow up in a mountain grotto in Crete.

We encounter a great diversity of deserted and abandoned children in fairy tales. In particular, "Snow White" (Grimm 53) and "The Devil with the Three Golden Hairs" (Grimm 29) come to mind. The latter, relevant to our theme, begins:

Once upon a time there was a poor woman who gave birth to a little boy, and because he was born with a caul, it was foretold that he would marry the king's daughter when he was fourteen years old. Shortly afterward the king happened to visit the village. No one knew that he was the king, and when he asked people what was new, they answered: "A child with a caul was just born: he will be successful in whatever he does. It is even prophesied that in his fourteenth year he will marry the king's daughter."

The king, who had an evil heart, was angered by the prophecy, so he went to the parents, and said in a friendly way, "Since you are such poor people, let me have your child. I will take good care of him." At first they refused, but then the strange man offered them a large amount of gold for him, and they thought, because he is a child of fortune, things will turn out well for him. They finally agreed to give him the child.

The king laid him in a box and rode away with him until he came to a deep river. Then he threw the box in, thinking, I have saved my daughter from an unforeseen suitor. But the box did not sink. It floated like a little ship, and not a single drop of water forced its way in. So the box floated up to within two miles of the king's capital city, where it was stopped by a mill dam. Fortunately, a miller's apprentice was standing there and noticed the box. Thinking he had found a great treasure, he pulled the box ashore, but when he opened it, inside

ABANDONMENT IN THE MOTHER-CHILD RELATIONSHIP

was a beautiful little boy, who was quite well and happy. He took him to the miller and his wife, and because they had no children, they were pleased and said, "God has blessed us with this child." They took good care of the foundling and taught him all the virtues.

In therapeutic practice, things seldom happen as they do in fairy tales. Real people do not become heroes and founders of cities. We may find consolation in the way fairy-tale characters miraculously overcome their difficult beginnings in life, and yearn to experience this for ourselves in real life. Sometimes, however, a creative outlet does become available in real life, and a rigid, egocentric person changes into a tolerant one who wisely begins to come to terms with the painful results of early abandonment. Self-estrangement can be reduced. What appears in mythology as a basic element of action (e.g., heroes founding cities) corresponds in human life to the orientation and meaning that are the founding elements on which the quality of our experience depends. Even a person who has been wounded early in life can discover meaning and enjoy a fulfilling life.

On the archetypal level, abandonment at the beginning of life indicates a negative archetypal configuration, which cannot be derived solely from the personal parents and the environment. It always means fate, not only of the child, but also of the adult who has had, and must continue, to develop in the face of this difficulty.

CHAPTER THREE

ABANDONMENT AS NARCISSISTIC DISORDER

On the following pages I shall give a brief description of the narcissistic problem. Specific aspects will be explained in more detail in the course of the book. (See index and cross references.)

The Nature of the Narcissistic Disorder

The views of the authors mentioned—Bowlby, Winnicott, Balint—about the nature of the mother-child relationship have made clear that human development and unfolding are especially susceptible to disturbances when the mother-child relationship is unsuccessful. One possible result is the narcissistic disorder, which is currently receiving much attention. Narcissism means self-love in the biblical sense of “Love your neighbor as yourself” (Matthew 19: 19). Briefly stated, narcissistic disturbance can be understood as damage to the child’s self-love caused by having been emotionally abandoned.

Spoiling the child can also contribute to emotional abandonment, since it too is not in keeping with the child’s

true nature. The mother, often narcissistically damaged herself as a child, may lack empathy. Or the mother may be a victim of fate: the early death of one or both parents, experiences of loss, illness of the mother and/or of the child, damage from adverse social factors, and the events of war. Yet an unfortunate fate does not necessarily lead to a narcissistic problem of self-worth. It does, however, when the child is not allowed to mourn, to express her feelings about difficulties, and when no new possibilities for relationship are offered her after profound experiences of loss. If the caretaker emotionally abandons a child in such circumstances, she will be forced to develop survival strategies that help her live (see pp. 147 ff.). In the process she introjects patriarchal "should" demands too early, thus fostering a negative animus problem (see pp. 208 ff.). Furthermore, the child tries to help herself by winning approval. She attempts to satisfy the expectations of the environment, to please others. At the same time she also develops a relatively solid protective facade or "persona," as it is called in analytical psychology.

Such persona attitudes accompany an ego that barricades itself against once-painful experiences, and against similar experiences in the present. Warding off early pain leads to amnesia about one's childhood, encountered more often than not in narcissistically wounded people (see pp. 166 f.). The thread to the child one once was is broken, leaving no trace of past experiences. Consequently, the narcissistically wounded person is unable to experience her own true feelings (see p. 164) because her capacity to feel is no longer available to her. That does not mean, however, that the longing to be loved no longer exists. It remains alive in spite of everything, expressing itself in various ways. First,

THE ABANDONED CHILD WITHIN

perfectionistic persona attitudes are secretly used to seek out echoing and acceptance. The craving for echoing and excessive investment in the persona (see pp. 162 f.; 291 ff.) to uphold the "image" are evident. In such an attitude, there are grandiose fantasies. Narcissistically damaged people constantly search for ideal people and relationships. This links to a pronounced tendency toward idealization and controlling behavior whereby the other person is expected to fulfill completely the narcissistically wounded person's expectations.

Expressed in mythological terms, the narcissist is looking for paradise. The search for grandiosity, as the striving for echoing can be called, is risky when the ego is so fragile, however. If the ego can "buy" admiration for itself with these survival strategies, all goes well. But when the desired admiration is not forthcoming, the most petty insult, the slightest incident subjectively interpreted as abandonment evokes feelings of rage, anxiety, helplessness, resentment, and hatred, sometimes plunging the narcissistically wounded person into narcissistic depression (see pp. 170–76). The search for paradise and the resulting depression can be interpreted as survival strategies to defend the person (see pp. 170 f.) against particularly negative emotions.

For this reason, the narcissist's self-worth is not stable, simple, and natural, but rather fluctuates (see pp. 185–93) between grandiosity and depressiveness, as the two extremes are described. The narcissist must constantly fight for his equilibrium. The struggle wears him out, leaving him no freedom to express himself authentically. Uprooted and unsheltered too early, the narcissist knows little about his own nature. He is estranged from his own sense of himself and does not have, in Neumann's terms, a stable "ego-

Self-axis" (see p. 78 f.); he experiences himself as being in the depths of hell. This is why he must rely on survival strategies. Abandonment in this sense means being cut off from one's roots, from one's own basic nature. Like the mythical Narcissus looking at his own reflection in the water, the narcissistically wounded person is constantly in search of himself. Grandiosity and depressiveness, up one minute and down the next, everything or nothing, describe his fluctuating self-esteem, his experience of existential uncertainty. The narcissistically wounded person cannot risk being aware of the whole range of differentiated feelings between the two extremes. Indeed, it is characteristic of him to experience his feelings as not being real, as not really belonging to him (see pp. 164 f.; 256 ff.), as a result of having been inadequately mirrored by his mother or early caretakers.

As is the case with the persona attitude, depression and grandiosity must be viewed as protective mechanisms. Grandiosity is the defense against depression, depression the defense against grandiosity, and together they, and the well-developed persona attitudes, protect the individual from a reopening of the narcissistic wound.

It can be easily deduced from what I have said up to this point that owing to his poor connection to himself, the narcissist also has difficulties in relating to other people. All too often, human relationships come to a standstill with the signal "Accept me and don't reject me!" and "Woe to you if you reject me!"

Such a person's relationship with God ultimately expresses itself in the image of an angry and vengeful God. For the most part, this negative concept of God is a redirected mother or parent complex.

THE ABANDONED CHILD WITHIN

Because the developing child did not receive adequate maternal growth-enhancing care, the Self was unable sufficiently to actualize its own nature. Likewise, the ego and the Self never really separated from each other (see pp. 77 f.). Despite its apparent strength, the ego is weakened by this lack of separation. It is inclined toward fragmentation and susceptible to flooding from the unconscious.

The narcissistic problem distorts the individual's view of himself and others. The narcissistically wounded person is constantly searching for the mother and maternal attitudes with which to reinforce his right to live and to develop himself. In other words, the narcissist is looking for a model of the mirroring and validation found in the early mother-child relationship. On the basis of his own archetypal intent toward mothering, he thus projects the image of "mother" onto other people.

The Overshadowed Self

If the narcissistic disturbance is examined using concepts of analytical psychology, one can speak of an "overshadowed" Self. Because narcissistic self-estrangement begins in early childhood, the traditional psychoanalytic concepts, based on a strong ego, must be readjusted accordingly.

As has been mentioned, emotional abandonment results in an inadequately actualized Self, in too weak an emergence of the child's own nature. The Self of a child who is estranged in this way remains latent in the shadow, and he develops a rigid ego, cut off from earlier experiences of pain. Connection to the former child within is broken off. But we must remember that this child, despite his infantilism, is also the bearer of the Self.¹ The child is overshadow-

owed by a negative ego-development. However, the narcissist's ego is not only rigid but also brittle and prone to fragmentation, to the imminent threat of flooding from the unconscious, the realm of the shadow. The Self also experiences overshadowing from strongly developed persona attitudes. It is entirely appropriate to speak of an identification with the persona, which relegates the individual's true nature to the shadow. Jung speaks in this context of man having "violently sundered himself from his original character in the interests of some arbitrary persona more in keeping with his ambitions."²

Grandiosity and striving for idealization impress us at first glance as inflated components of the shadow that distort reality. But it would be inappropriate to end with this description, because at the same time it concerns defenses, or, more specifically, survival strategies that place the Self in the shadow and keep it there.

Strong emotions, such as rage, hatred, envy, helplessness, and grief, that surface in response to insults and the threat of abandonment could be described in the classical sense as aspects of the shadow. For example, we would speak of a shadow of rage, a depressive, impotent, helpless shadow. I consider such *per se*, and not genetically oriented, descriptions to be inappropriate and harmful. These emotions reflect once legitimate reactions to an unsympathetic environment. In the present these emotions are usually expressed by narcissists in a way that is inappropriate for the adult personality, flooding the ego and overshadowing the Self. Reclaiming them, gaining perspective on them, and fitting them into the adult personality are tremendously important for its development.

Narcissistic depression must ultimately be understood

THE ABANDONED CHILD WITHIN

as a defense, or rather protection, against the individual's true feelings. The narcissist has never been allowed to experience such feelings. They were covered up by a depressive "grayness" that protected her from reexperiencing traumatic experiences. Depression is therefore also an aspect of overshadowing.

The narcissistically damaged person experiences herself as empty and barren, with little vitality. She has limited experience of the intensity of feeling for life, which a positive animus/anima configuration can give. In the narcissist, the animus and anima, as reflections of early caretakers, interfere with her autonomy and keep her from enjoying life.

Owing to all of these overshadowing elements, introspection is almost impossible for narcissistically wounded persons (see pp. 291–303). Disconnected from her most basic nature, and in the face of the dark and destructive contents of her inner world, she cannot look inside. Because of this, the connection to her own Self is repeatedly blocked anew, and the overshadowing continues. The goal of transformation for the problem of narcissistic self-estrangement is to develop a positive, loving relationship with oneself and a more tolerant attitude toward others. It is quite literally a "coming to light" of possibilities that were previously inhibited and overshadowed. We may recall here all the fairy-tale heroines who emerge from humiliation and darkness wearing radiant clothing, decorated with the sun, moon, and stars, and who at the end of the story marry the prince. Such an ending is not only a happy ending in the sense of reconciliation, it has an even deeper significance. The prince in this context can be interpreted as positive animus, as more vitality manifesting itself in the personality. But he also represents a less negative view of oneself; after

all, the pigeons peck out the eyes of the overshadowing sisters in the fairy tale "Cinderella," for example, and thus make the negative view of oneself impossible.

Some Prominent Character Traits of Narcissism

Though not a complete listing, the major character traits of the narcissistic person shall be described.

Fear of Abandonment. Both actual abandonment and the threat of it enrage and sadden the narcissist. If abandonment occurs, he interprets it as rejection and a withdrawal of love. In other words, he reacts to it with rage and/or sad resignation.

Lack of Feeling. The narcissistically wounded person often has a poor connection to his true feelings. Because he lacked adequate mirroring in the past, he cannot risk being aware of his own feelings in the present. Not feeling accepted also causes him to conform to the expectations of others rather than experiencing his own feelings about any given situation. He seems to have insufficient libido available for his own true feelings. He may have trouble empathizing with others; however, some narcissists demonstrate an exceptionally well-developed empathy toward others.

Grandiosity and Depression. The narcissistically damaged person sometimes indulges in grandiose and exciting fantasies about his own beauty, power, and greatness. In narcissistic people, depression appears first in the form of apathy and inner emptiness. In more severe depression, agonizing masochistic illusions also appear. In contrast to other forms of depression, the narcissist is unable to seek

THE ABANDONED CHILD WITHIN

out help and empathy from others; he suffers silently behind his perfectionistic facade. According to Battegay,³ this characteristic is a differential diagnostic criterion, contrasting with other forms of depression, in particular endogenous depression.

Disturbed Sexuality. In many cases, the person cannot achieve a fulfilling sex life. Asexuality, perversions, and uncertainty about gender identification are common.

Inability to Understand Symbols. In narcissistically disturbed people we often see a poorly developed feel for symbols. The word "mother" is a good example: At first the mother must be experienced concretely. The narcissistic person lacked this early experience, and always will. For this reason he longs for the mother in a quite literal way—and legitimately so—and he tends to search for literal gratification. The therapist needs to empathize with the narcissist's inability to grasp the mother as a symbol, an "as if." This inability to comprehend the symbolic level of the mother also extends to other people, things, and situations. For this reason, the symbolic, teleological approach of analytical psychology is inadvisable in the initial stages of treatment.

Inadequate Perception. The narcissist often distorts things, seeing his own reality and that of others through the lens of "either/or," through his own grandiosity and depression.

Insufficient Awareness of One's Own Life. Narcissistically damaged people have trouble remembering their own childhoods. Their descriptions of these years are gray and lifeless. The analyst sees this lack of a sense of continuity, for example, in the client's inability to recall the previous session.

ABANDONMENT AS NARCISSISTIC DISORDER

Excessive Fear. Narcissistically wounded people can be flooded by excessive fear of disintegration, of impending fragmentation of their ego. Not an analyzable fear, it must be viewed—and also soothed—as stark, free-floating anxiety.

Disproportionate Rage. Another peculiarity of narcissistically wounded people is so-called narcissistic rage. It is a disproportionate rage, vengeful in nature, that usually occurs in reaction to perceived insults.

Lack of Balance Between Closeness and Distance. The narcissistic person has trouble with closeness and distance in human relationships. He often sends out signals to keep other people from coming too close and, for example, tends to dismiss analytical interpretations. He probably does this out of an accurate assessment of his own vulnerability. On the other hand, he often offends others, usually one particular person, exerts a great deal of control, and encourages others to accept his own image of himself.

Difficulty in Concentrating. His fluctuating self-worth results in a poor ability to concentrate, and he is easily distracted from his own plans.

Excessive Shame. Narcissistic people often feel ashamed and embarrassed in situations that others laugh off.

Unclear Needs. Many narcissists, in particular those with the perfectionistic persona attitudes discussed in this book, refuse to expose their needs to others by asking for and accepting help because they fear a repetition of painful childhood experiences. On the other hand, they make excessive demands on other people. Others are expected to guess at or anticipate their needs, as in the model of the mother-child relationship.

Pictures of the Narcissistic Problem

Pictures from the analysis of Ms. U., described in this section, illustrate several important aspects of narcissistic disturbance.

Ms. U. sought out therapy because of family problems, depressions, and severe anxiety, as well as suicidal impulses that she initially concealed from me. At the beginning of analysis Ms. U. kept me at a great distance, not letting me approach her at all. In view of her past, this behavior made sense. Owing to several experiences of emotional and physical abandonment, some of long duration, Ms. U. had never developed trust in herself and others. This mistrust was the reason for her cautious manner and her refusal to let anyone come close to her.

She was the oldest of three children. The younger siblings were twin boys whom everyone loved because of their cheerful and sunny dispositions. Ms. U. felt neglected very early in her life. She closed herself off from other people, and was often sullen and defiant. All of this combined to make her feel that there was something wrong with her, that she was different from other people, and was even a bad person.

In Figure 1 we see Ms. U.'s protective shield very clearly. She depicts herself as a powerful person who lets no one close to her. This perception of herself as powerful did not correspond to reality, however, because Ms. U. was slim and delicate.

Figures 2a and 2b illustrate these two sides. The first tree is superficial. The fruit and branches look pasted on, not organically connected with the top of the tree. The sec-

ond tree is painted much more naturally; there is scarcely enough room for it on the paper. It clearly shows her true nature, which had been squelched, leading to fantasies of grandiosity. The first tree is an unconscious depiction of her defensive persona facade. Dark and serious in Figure 1, here it is relatively cheerful, and in fact often appeared in her life in the form of manic defense.

Figure 3 is an impressive portrayal of the excessive fears that came over her in various situations, in this case as she sets the table.

Figure 4 shows Ms. U.'s pronounced sense of losing her secure inner base. This picture lets us see clearly her fear of fragmentation and her depression. She painted it in the midst of a severe crisis of psychic regression owing to rejection, which had been dormant in her psyche for a long time and which she experienced as feeling incompetent, different from other people, and stupid.

The narcissistic problem becomes more evident in Figure 5, in which Ms. U. depicts her inner conflict. On the right side of the picture she is tied down by housework, the burdens of life and work she does not enjoy, all of which depress her. On the left side she paints her exciting, grandiose fantasies, which are much concerned with departure and paradise—the island with palm trees. We can speak here of both a grandiose and a depressive side. Together they place the personality under enormous stress.

Figure 6 shows the longing tendencies in the form of a heavenly island, which promises freedom, warmth, and nourishment, and is imagined as completely troublefree. Ms. U. swims to the island, yet feels threatened by a black octopus, a symbol for the devouring Great Mother. Just to the extent that her desires for a trouble-free existence are

THE ABANDONED CHILD WITHIN

emphasized, her inner world is correspondingly experienced as a black abyss.

Finally, Figure 7 shows Ms. U.'s psychic state. Her whole being is covered up by and caught in a black spider's web, also a symbol for the Great Mother. Again we see her desires for paradise, similar to the ones in Figure 6. In the inner part of the circle she paints small children who are trying to free themselves from the net. At the lower right a child is about to reach freedom, and seems to be swimming out into a blue body of water (or is it heaven?). The water (or heaven) signifies first of all her suicidal thoughts: "sleeping eternally" was a pleasant idea. Finally, the blue color indicates a solution via regression to the child stage, which subsequently actually took place. The regression began just after she started analysis, as though Ms. U. had only waited for that to allow herself to fall into it. It was impossible to hold back the regressive maelstrom.

Unable to express herself well verbally, Ms. U. talked little in her sessions. During the first interview I asked her what kinds of things she liked to do. At first only silence met my question. Then she said she liked to paint. The pictures included here were painted spontaneously. Later she spontaneously brought these paintings and others to our sessions, allowing me to orient myself and begin to suspect her suicidal tendencies. With the regression and in the course of a lengthy analysis, she was able to work through many of the childhood experiences that had afflicted her life, and overall this work led to a better anchoring of her ego.

Analytical Psychology and the Origin of the Narcissistic Disorder

Among analytical psychologists, Erich Neumann in particular investigated the cause of narcissistic disturbances. Rejecting primary narcissism, discussed in detail later in this chapter, Neumann speaks of a disturbance of the primal relationship rather than of narcissistic disturbance. He examined this theme in his essay *Narcissism, Normal Self-formation and the Primary Relation to the Mother*⁴ and the posthumous work *The Child*.⁵ Though he was intuitively certain, Neumann's explanations of the early mother-child relationship and the stages of human development derived from it to a large extent lack empirical proof. As we shall see in this chapter, empirical proof of his intuitions came later, through research in maternal deprivation.

Neumann starts out with a model of the interaction involved in the mother-child relationship. At the time he wrote the book, in the early fifties, he had already taken the position, undisputed today, that the child has archaic attachment patterns available from the very beginning. This point of view made Neumann reject one of the pillars of psychoanalysis, primary narcissism. From this point of view, a stage of omnipotent autonomy could not be assumed.⁶ The bibliography for the work shows that Neumann was already including in his thinking the findings of early deprivation research, and it can be assumed that had he been able to continue his work, he would have found the empirical basis to prove his theory in ethology and deprivation research. The following quote from *The Child* reinforces this assumption: "Unquestionably we still have much more to learn about these instinctive phenomena which are al-

THE ABANDONED CHILD WITHIN

ways the expression of an archetypally determined relationship between individuals of the same species.”⁷

Analytical psychology sees in the Self the ordering factor of our development, and views existence as a sequence of typically human, meaning archetypal, developmental steps that are not completed at the end of childhood but continue on throughout our lives.⁸ Analytical psychology calls this sequence *individuation*. This is not an abstract idea, but grounded in our psychobiological totality. The stages of the individual life, arranged in an archetypal order of events for human beings, are constellated in a unique way for every person. Probably the best-researched archetypal configuration is the mother-child relationship. In looking at the beginnings of human life, Anthony Stevens, a Jungian, goes back to Neumann’s work and links it, or more precisely broadens Neumann’s views in conjunction with, the conclusions of deprivation research. In so doing, he succeeds in embedding the mother-child system corroborated by empirical research into the overall view of analytical psychology. He predominantly links the views of John Bowlby, a colleague of his for many years, to analytical psychology.⁹

Just as a seed needs soil in which to germinate, take root, and grow, and become that which is already encoded in it, so the human child needs the mother, and later the father,¹⁰ to unfold and develop her psychobiological unity, her Self. In contrast to the young of higher mammals, the human being comes into the world about nine months too early and is totally dependent at first on the care of a mother who offers her the fertile “soil” she needs in order to grow emotionally and physically. This dependence of the child on the mother, extreme in contrast to other higher

mammals, led the Swiss scientist Adolf Portmann to describe this period, lasting approximately a year, as postuterine embryonic.¹¹ After birth the immature human child is removed from Mother Nature's care and entrusted to the personal mother, who is part of a specific cultural canon, with her own value system and her own personality. Thus, the development of a human being is only partly a product of nature; the other part is rooted in the culture. In this early period after birth the mother is the "life-support system"¹² and her presence is, as Neumann expressed it, "the absolute life-giving and life-regulating precondition of infant existence, which alone makes its development possible."¹³ In this early phase the mother and child are dependent on each other. In the primal relationship the child lives in a preego relationship, an attachment bond, with the mother, and is contained within her as in a larger and all-encompassing container. Neither inside nor outside exists here. Experience of the world is synonymous with experience of the mother; as the mother in the "primary maternal preoccupation," in Winnicott's terminology (see p. 48), the personal mother is intimately connected to the child's needs and potentials. Neumann says that "hungry body and appeasing breasts are one."¹⁴ The primal relationship is primal security and positive experience of the world to the extent that the mother is capable of aligning herself with the positive aspects of the mother archetype—or, in other words, to the extent that she has the potential of bringing the aspects of the positive mother archetype into existence. If she can do this, she constellates the positive mother image in the child and sets the optimal development of the child in motion.¹⁵

Thus, at best the mother fulfills the archetypal intent of the mother archetype, connecting to the archetypal intent of

THE ABANDONED CHILD WITHIN

the child to find a mother who acknowledges her uniqueness and is gradually able to put it into perspective. She also provides an environment in which the child can at first experience herself as someone special and only gradually has to deal with frustration. A successful primal relationship is of far-reaching significance for the child's healthy ego-Self development; it constellates the child's psychobiological unity, her Self, and is, with its growth-enhancing approach, the essential prerequisite for healthy ego development.

The operation of the archetypes is not self-contained and should not be thought of "as an organic mechanism that functions automatically."¹⁶ Because archetypes need the environment for their evocation, the "world factors" are an essential part of the archetype.¹⁷ In an optimal situation these factors provide the conditions that set the process of development in motion. The child needs the positive mother for the evocation of her Self, for the positive mother image to come to life inside her. The prerequisite for further ego-Self development and its later differentiation is activation of the positive mother image in the child.¹⁸ According to analytical psychology, the Self, the regulating center for personality development, exists before the ego and the ego gradually emerges from the Self. The mother-child relationship is designated "primal relationship"; however, it is also designated as "dual union"¹⁹ and as "*participation mystique*."²⁰ Interaction between the two partners takes place on the sensory level, involving oral, auditory, tactile, and visual responses, and is characterized primarily by the Eros principle. In an optimal situation, mother and child are intertwined in a loving relatedness to each other. As Neumann emphasizes, we cannot speak of a primary narcissism

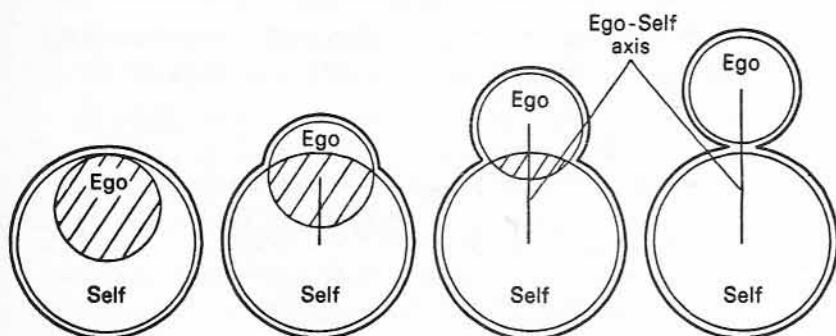
in the sense of grandiose omnipotence because from the very beginning the child possesses archaic attachment potentialities²¹ that connect to the mother's relationship impulses:

Consequently the primary Eros-character of the primal relationship—in which first an interpretation, then a coexistence and confrontation are inherent in the life of the species, so that the entire existence of the child depends on the realization of this Eros constellation—is the direct opposite of Freud's primary narcissism or of any imaginable narcissism. Cogent as the reasons may seem that led Freud to set up an opposition between narcissism and object-relatedness, he misplaced the accents, for he failed to understand the apersonal relatedness constellation of the primal relationship.²²

The successful primal relationship not only constellates the Self and is the prerequisite for ego development, it is also responsible for the development of "basic trust" that enables the child, and later the adult, to feel that her life is based on a stable inner foundation. And finally, the primal relationship is the prerequisite for every later relationship, the relationship with oneself, with others, with the world, and with God: "The primal relationship is the foundation of all subsequent dependencies, relatedness and relationships."²³ A feeling of the "continuity of being"²⁴ can develop only on the basis of a positive primal relationship that leads to the development of a stable ego-Self axis.²⁵ The ego is then anchored in the Self, and its natural tendencies can unfold. Stevens²⁶ gives the diagram on page 78 for ego-Self development.

At first the ego exists only as a potential and is a component of the Self; only later do the ego and the Self become differentiated, and then the ego emerges from the Self. The

THE ABANDONED CHILD WITHIN



ego-Self axis develops as an essential connection to psychobiological wholeness.

Neumann describes the uniqueness of the mother-child relationship in the following way:

But in the uroboric situation of the pre-ego period, in which the ego still lies dormant or emerges only for isolated moments, these oppositions and tensions do not exist. Because, for the embryo, no opposition between ego-Self and maternal environment is possible and the mother is at once thou and Self, the unitary reality of paradise prevails in the early post-natal situation. In the post-uterine as well as the uterine situation the child is sheltered in the containing round of maternal existence, because for the child the mother is Self, thou and world in one. The child's earliest relationship with its mother is unique because here—and almost exclusively here—the opposition between automorphous self-development and thou-relation, which fills all human existence with tension, does not normally exist. Therefore, experience of this phase, which sets its imprint on all future development and is of particular importance for the psychology of creative individuals, is a source of lasting nostalgia, which can have a progressive as well as regressive effect on the adult.²⁷

From a mythological perspective, this early phase of human existence can be compared with the symbol of par-

adise: the child is perfectly adapted to her environment, and the people around her meet her needs.²⁸

In reality, however, no mother and father can ever fulfill all the child's archetypal intents. Nor can a real mother or father embody all the facets of the mother or father archetype. Lastly, it is impossible for the personal mother and father to evoke the totality of the child's Self. The interactions between mother and child and between father and child of necessity remain incomplete. The extent to which the parents diverge from the optimal archetypal configuration, however, does make the difference between psychic health and illness for the child. In this context, it is worthwhile to recall Winnicott's "good-enough" mother (good enough—and not perfect!). An unsuccessful mother-child dyad lacks a good-enough fit between the mother and child. The reasons for this lie not only in the mother, but also in the child's nature, in the circumstances of their lives, and in the methods of child-rearing that are a product of their cultural context.

In considering personal factors, foremost is that separation from and loss of the mother are harmful. The longer the mother is absent and the earlier the loss occurs, the greater the resulting disturbance. In addition, the mother's insensitivity to the child's attempts to bond with her prevents the establishment of a good mother-child relationship and damages the further development of the child. Some mothers are so insensitive and unempathic that they abandon their child emotionally even though they are physically present to care for him or her. Threats of desertion or of suicide are especially damaging to a child. Making the child feel guilty can also lead to a disturbance of the primal relationship; and finally, some mothers, and fathers too, can

THE ABANDONED CHILD WITHIN

encourage an unhealthy dependency by excessively spoiling the child, thus interfering with his connection to his own Self and damaging his ability to relate to other people. When the primal relationship is disturbed, a positive image of the mother is not evoked in the child's psyche. Instead, a negative image, for example the life-denying witch, is activated. When there is a negative beginning in life, the reverse of the paradise situation, hell, appears, which Neumann describes as follows:

A reversal of the paradise situation is characterized by the partial or total reversal of the natural situation of the primal relationship. It is attended by hunger, pain, emptiness, cold, helplessness, utter loneliness, loss of all security and shelteredness; it is a headlong fall into the forsakenness and fear of the bottomless void.²⁹

The unsuccessful primal relationship leads, generally speaking, to anxiety, insecurity, loss of confidence, shyness, to an inability to deal with the world and other people. It engenders tendencies toward excessive clinging or withdrawal, leads to immaturity, and neurotic symptoms, and is accompanied by chronic anxiety, depression, obsessive/compulsive symptoms, phobias, and repressed rage. We see its effects in such psychiatric syndromes as infantile schizophrenia, autism, criminality, neuroses, narcissistic disorders, and borderline pathology.

When the primal relationship is damaged, the child's ego does not develop in an optimal way on a secure basis of trust. This leads to a more or less severe self-estrangement, an estrangement from his own psychobiological potential, from the Self. But not only does self-estrangement result, there is also a negative effect on ego development. Neumann distinguishes two phases for early disturbances, an

ABANDONMENT AS NARCISSISTIC DISORDER

early phase (1), in which the ego-core achieves no coherence and severe ego-weakness is present and where flooding from the unconscious and risk of psychosis occur, and (2)*the negativized ego, an ego that is more coherent:

A disturbance of the primal relationship in an early phase, when the ego is not yet consolidated and has not yet taken on its independent structure, leads to a weakening of the ego that makes possible a direct inundation by the unconscious and a dissolution of consciousness. However, the negativized ego is different. It is the expression of a later disturbance in which a consolidated ego and a systematized consciousness centered around this ego become reactively rigid, defend themselves on all fronts, and barricade themselves against the world and the Self. This tendency of the negativized ego to shut itself off intensifies the child's situation of forsakenness and feeling of insecurity, and this is the beginning of a vicious circle in which ego-rigidity, aggression and negativism alternate with feelings of forsakenness, inferiority and unlovedness, each set of feelings intensifying the other. This is one of the main causes of sadomasochistic reactions and of the pathological narcissistic ego-rigidity that often accompanies them.³⁰

While disturbances of the primal relationship that occur early lead to the danger of psychosis, the narcissistic problem develops from a later phase of the primal relationship. If the disturbance is early, a "distress ego" results; "its experiences of the world, the thou and the Self bears the imprint of distress or doom."³¹ A person with a narcissistic problem is said to have a "*negativized ego*." This ego is more coherent than it is in cases of earlier disturbance, and developed in reaction to primal abandonment:

It is only the forsakenness of the negativized ego that leads to an exacerbated ego—egoistic, egocentric and narcissistic. Though reactively necessary and understandable, such an exacerbation of the ego is pathological, because the contact of

THE ABANDONED CHILD WITHIN

such an ego with the thou, with the world, and with the Self is impaired and in extreme cases virtually destroyed.³²

The negativized ego of the narcissistically disturbed person is characterized by strong defense mechanisms³³ and ego rigidity. A person with this disturbance has distanced himself from the painful emotions of negative experiences and has become egoistic, egocentric, and narcissistic. The person tends toward extreme isolation, no longer even perceiving his own inner strivings toward further growth, and unconscious contents force their way with archaic power to consciousness. Very often the ego's power to defend itself breaks down in the face of the threatening influx from the unconscious; thus, in this disturbance there exists a typical alternation between rigidity and chaos (see Figure 3). Neumann seems to have seen the same thing that Winnicott describes as the "false" and "true" self; namely, two systems that exist side by side. The essential connection, of the ego to the Self, the ego-Self axis, is poorly developed and resembles a fragile stem. People with a negativized ego have developed a relatively stable ego core and have found compensations for the wound, which are, according to Neumann, egotism, the tendency toward isolation, and the ego rigidity of the negativized ego. Thus, he considers the development of the narcissistic personality to be a reaction formation.

On the other hand, longing for a good mother, which is synonymous with development and self-unfolding, does not disappear in narcissistic people; it is in fact a permanent yearning. Stevens formulates it as the archetypal intent toward paradise, toward a mother who values the child in his uniqueness and treats him accordingly, so that the child

ABANDONMENT AS NARCISSISTIC DISORDER

feels secure with her. The child, frustrated in both these archetypal intents, as an adult unconsciously clings to the hope for a good mother. The following case cited by Stevens shows both the reactions to and compensations for abandonment, and the continued existence of the archetypal intent toward paradise.

Tancred, described by his family doctor as "a very immature chap in his late twenties," was referred with attacks of acute anxiety, acute depression, and recurrent attempts at suicide. His mother was an alcoholic socialite who put parties before maternity, with the result that all her children grew up to be neurotic and unstable. Her attitude to Tancred had been deeply ambivalent from the start: sometimes she treated him like a pet, but generally was content to leave him in the care of a string of indifferent nannies. When Tancred responded to this treatment with behaviour disturbances, such as bed-wetting, head-banging, food-refusal, nightmares, and so on, his mother became incensed, subjecting him to ridicule and frank rejection: "I wish you'd never been born," she would scream.

Tancred's father, a high-ranking naval officer, was a kind but retiring man, who tended to avoid family scenes by immersing himself in his work. Although Tancred loved him, he did little to ease his mounting insecurity: he was essentially a "fair-weather father" who never seemed to be available when he was desperately needed.

As his therapist, it was difficult to make any contact with him initially, but slowly a relationship formed between us which, on his side, bore all the signs of anxious attachment. The trouble was that he could never bring himself to believe that I would tolerate him as a patient. He had recurrent nightmares in which I said how much I loathed him and that I intended to put him to death. During consultations he would misconstrue harmless remarks as mockery and rejection. At times he found the relationship too much of a responsibility and would behave badly in a way clearly designed to provoke me into terminating his treatment.

THE ABANDONED CHILD WITHIN

Analysis revealed that this pattern was repeated with all emotionally significant figures in his life. Invariably, he alternated between demonstrations of love and appreciation (gifts, letters, cards, etc.), demands for care and protection (telephone calls for help, suicide attempts, the manufacture of dramatic incidents, etc.), resentful hostility ("You can fuck off; I never want to see you again"), which would be followed by panic lest he had totally alienated one, and episodes of deep dejection when he felt worthless and essentially unlovable.

Yet, underlying this profoundly disturbed behaviour there was an apparent longing for a relationship with a strong, dependable figure who could be relied on to be kind, reassuring, attentive and permanently available. In other words, he was embarked on a forlorn quest for someone to make accessible to him all those parental qualities which his father, and above all his mother, had conspicuously failed to provide. That he despaired of ever attaining his goal was entirely attributable to his personal history which had conditioned him to believe that people could never be trusted to be loving and available when you needed them.³⁴

The unfulfilled archetypal intents clearly existed in Tancred as ever-present potential. Just like the cuckoo born in the nest of another species, to use Adolf Portmann's analogy,³⁵ which finds and mates with one of its own species, the person with a primal relationship disturbance seeks the person who offers him what he needs to develop his potential. Portmann argues that in the central nervous system of the cuckoo lie easily retrievable structures, so-called patterns of behavior, which enable it to find one of its own species, even though it has never seen one before. Comparable archetypal structures await the positive parental figure in human beings whose primal relationship was unsuccessful. Abandonment in this sense is emotional abandonment and nonactivation of archetypal intent, resulting in the narcissistic person's personality distortions.

The Psychoanalytical Approach

In present-day psychoanalysis, the term "narcissism" means a disturbance of a person's self-worth, but in the early years of psychoanalysis narcissism was used in a much broader sense. Freud discusses this in his groundbreaking work, *On Narcissism: An Introduction* (1914). In that work narcissism is equated to "self-worth," its primary meaning today, only in passing.³⁶ Freud took the term from Paul Näcke, and understood it to mean the behavior of a person who loves his own body as he loves a sexual object. From this perspective, narcissism is a sexual perversion. In the broader understanding, narcissism describes an early stage of childhood psychological development that lies between autoeroticism and object love. In addition, "narcissism" refers to the pattern of choosing partners who are similar to oneself. Freud ultimately viewed narcissism as synonymous with "self-worth," the libidinal cathexis of the self. Defined in this way, narcissism became an important metapsychological concept that is central to ego psychology, currently a hotly debated subject.

Why "narcissism" and "narcissistic" are used to describe problems concerning self-worth is clear from this brief outline of the background of the term. Emerging from the designation of a sexual perversion that manifests itself in an excessive love for one's own body, narcissism currently denotes self-love and its disturbances in general. The Greek youth, Narcissus, who fell in love with his own reflection is used as a model.

The egocentric and egotistical narcissistically disturbed person does seem to be in love with himself, and impresses others as egocentric and egotistical. However,

THE ABANDONED CHILD WITHIN

emphasizing this characteristic in describing the narcissistic disturbance is misleading, and causes us to forget that narcissistic behavior is simply a symptom of a tragic disturbance in self-worth. We need to assess the craving for echo as the attempt to compensate for the person's own lack of self-acceptance. Attempts such as the writings of Germaine Guex, discussed below, to look at the problem from the perspective of suffering failed because the term narcissism is so narrowly defined in metapsychology, where it has a well-defined place. Guex does not speak of a narcissistic disturbance, but rather of an abandonment syndrome. During the Second World War and amidst the frequent isolation of individuals resulting from the war, Germaine Guex extended her investigations to the preoedipal stage. The fruit of her work was published in 1950 with the title *La névrose d'abandon*. In 1973 a new edition appeared, this time entitled *Le syndrome d'abandon*.³⁷

The republication of her book after roughly twenty-five years took place in the wake of a growing discussion of narcissism, and shows how modern Guex' views are. The preface to the German edition, which appeared in 1983, says that Germaine Guex initiated "a number of fields of research that really have heuristic value and that led to some of the most modern works on the beginnings of relationship, pregenitality and narcissism."³⁸ It is not only her methodological innovations that make this work valuable, but also her clarity of observation. For much of the book the reader is reminded of the work of Bowlby, Winnicott, Spitz, Balint, Neumann, and Kohut, none of whom published the results of their own investigations until later.

In describing the problem of abandonment, Germaine Guex identifies what she considers the root cause in emo-

tional abandonment and the child's predisposition toward narcissistic disturbance. Other causes can only be assumed. It seems rather significant to me that most of the authors who base their concept of narcissistic disorders on suffering rather than on a symptom are female. Alice Miller, for example, talks about the "drama" of the child rather than the narcissistic problem.³⁹ The drama starts with the emotionally abandoned child behaving like a kind of antenna; he works hard at anticipating and carrying out his parents' expectations, at the cost of his own autonomy. Since abandonment in general is one of the most painful conditions, people tend to keep it at a distance, sometimes even by coining their own terminology and creating theories about it. The situation is similar to that in Frieda Fromm-Reichmann's impassioned article "Loneliness," written twenty-five years ago. In it she called attention to people's lack of understanding of what loneliness is, and expressed the idea that constructing theories is one form of defense against it.⁴⁰

Narcissism, as already mentioned, had a well-defined position in metapsychology from the outset, and in psychoanalysis it designates an early libidinal stage. Balanced self-esteem is derived from this early stage when development occurs in an optimal way. In contrast to the comparatively intensive psychological investigation into object love, the narcissistic line of development has been studied attentively for only a quarter of a century. Today, however, the discussion of narcissism has become central, inspired primarily by the writings of Heinz Kohut and Otto Kernberg.

Sigmund Freud's Concept of Narcissism: In his essay *On Narcissism: An Introduction*, Freud uses "narcissistic" to designate a stage of psychological development between

THE ABANDONED CHILD WITHIN

autoeroticism and object love. This is "*primary narcissism*", a normal stage of early object love. What is distinct about this stage is that the autoerotic sexual drives, which have not yet appeared as a group, are now brought together as one. They cathect the person's self, sometimes also called the ego by Freud,⁴¹ making one's own self one's first love object. Further development of libido leads past the "homosexual object choice to heterosexuality."⁴² However, not all the libido passes to the object; some of it is retained as narcissistic cathexis of the individual's own self. In *Totem and Taboo*, Freud writes: "A human being remains to some extent narcissistic even after he has found external objects for his libido."⁴³ Narcissism, Freud writes in *On Narcissism*, is "not . . . a perversion, but the libidinal complement to the egotism of the instinct of self-preservation, a measure of which may justifiably be attributed to every living creature."⁴⁴

In addition to primary narcissism there is, according to Freud, *secondary narcissism*. It is achieved through the retreat of the narcissistic libido to an early fixation point, and in Freud's view is the root of psychic illness. Thus, the secondary return to infantile autoerotism causes schizophrenia.⁴⁵ In paranoia, narcissistic libido freed by regression leads to an inflation of the ego and the cathexis of the person's own self as the only love object.

The concept of primary narcissism has presented difficulties for many psychoanalysts. When they began to conceive of the child from direct observation rather than solely through looking back from the perspective of an adult ego, childhood narcissism as a stage of omnipotent autonomy no longer made sense. According to these observations, the child possesses archaic attachment behavior from the very

beginning. For this reason, there are psychoanalytic authors who view object libido and narcissistic libido as present simultaneously, and entwined with each other. Balint, who rejected primary narcissism and credited infants with making efforts to bond, calling this "primary love,"⁴⁶ deserves mention here. Not rejecting secondary narcissism, however, Balint says that it develops when the child experiences abandonment through too much frustration.⁴⁷ Only when the child's bonding efforts are not accepted and the mother is unable to enter into a "harmonious mix-up"⁴⁸ with the child do the grandiosity and egotism arise that give the narcissistic disturbance its name. Bowlby based his whole attachment theory on the archaic bonding behavior of the child. Lastly, the author Raymond Battegay considers object libido and narcissistic libido to be connected to each other rather than separated from the very beginning.⁴⁹ With all the authors who attribute archaic attachment behavior to the child,⁵⁰ we find either explicit or implicit rejection of primary narcissism, which had led to an increasingly pathological definition of "narcissistic."

Heinz Kohut's Approach: The work of Heinz Kohut, who died in 1981, relates narcissism and its symptoms to psychoanalytical metapsychology by studying this line of libidinal development as it evolves from archaic to mature forms. This author's most fruitful contributions lie in describing the narcissistic elements in transference and countertransference, and in explaining and laying the foundation for therapeutic approaches for working with them.

Kohut says that the narcissistically wounded person can only describe his disturbance imprecisely, often stressing secondary complaints. Kohut names several principal

THE ABANDONED CHILD WITHIN

symptoms, such as difficulty in working, perverse acts, a feeling of emptiness, and depression. The feeling of not being quite real becomes closely entwined with the narcissistically wounded person's inability to experience joy and feel alive. With more visible and distinct symptomatology, the following features appear:

In such cases the patient presents such complaints and pathological characteristics as these: (1) in the sexual area: perverse fantasies, lack of sexual interest; (2) in the social realm: difficulty in working, inability to initiate and maintain meaningful relationships, delinquent behavior; (3) in the manifested character features: lack of humor, lack of empathy for the feelings and needs of others, lack of a sense of the proper proportions, tendency toward uncontrolled outbursts of rage, pseudology; (4) in the psychosomatic realm: hypochondriacal constraints on physical and emotional health, autonomic disturbances in various organ systems.⁵¹

In contrast to borderline patients, whose symptomatology lies between neurosis and psychosis, the narcissistically damaged person has a more cohesive ego and perception of the idealized, archaic self-object (that is, of the early caretakers). According to Kohut, however, the most certain feature of a narcissistic disturbance by far is the development of definite forms of transference, one of which he called "mirror transference" and the other the "idealizing" (see p. 268; case example, pp. 277-83). In the mirror transference the grandiose self is activated, and in the idealizing transference the idealized self-object emerges. The narcissistically wounded person remains bound to both: "Among the negative factors is the fact that these patients have remained fixated on archaic, grandiose self-configurations and/or archaic, overvalued narcissistically cathected objects."⁵²

This fixation on the individual's own "greatness" and

on ideal caretakers comes to the fore repeatedly in the narcissist's adult life and robs her of vital energy. For this reason, the narcissistically wounded person's adjustment to the reality principle is disturbed. Inadequately cathected narcissistically, her self is susceptible to fragmentation. In other words, the narcissist experiences herself to a certain extent as unreal, and does not always perceive the world of objects as cohesive and clearly separate from herself. There is thus a defect in the self because it is not adequately libidinally cathected.

By "self," Kohut understands "the basis for our sense of being an independent center of initiative and perception, integrated with our most central ambitions and ideals and with our experience that our body and mind form a unit in space and a continuum in time."⁵³ Thus, Kohut defines the self more narrowly than does analytical psychology. However, to reduce Kohut's work merely to an ego psychology would be wrong. Among the authors who write about narcissism, it is precisely Kohut who, along with his use of the term "nuclear self," as described above, also recognizes a more comprehensive self, about which he says: "The self, . . . as the center of the individual's psychological universe, is . . . not knowable in its essence. We cannot, by introspection and empathy, penetrate to the self per se; only its introspectively or empathically perceived psychological manifestations are open to us."⁵⁴ In order to balance the defect in his self, the child strengthens his compensatory structures: the grandiose self and the idealized self-object.⁵⁵ While the grandiose self is accompanied by the point of view that "I am perfect," the idealization of the self-object signifies "You are perfect, but I am part of you."⁵⁶

According to Kohut, the causes of a narcissistic distur-

bance lie in traumatic frustrations by the mother, the self-object. While the optimally frustrating mother allows the child gradually to moderate her grandiose and idealizing needs, the traumatically frustrating mother arrests this process, leading to fixation on the grandiose self and the idealized self-object. The child's traumatic frustration is bound up with her emotional abandonment. The latter can have its roots in the mother's unempathetic attitudes; however, it can also be connected to unmourned experiences of loss that are not resolved by new relationships. The wounding of the self caused by traumatic frustration is covered up by compensatory structures; that which is concealed Kohut describes as follows: "Behind it lie low self-esteem and depression—a deep sense of uncared-for worthlessness and rejection, an incessant hunger for response, a yearning for reassurance."⁵⁷ When the grandiose self and the idealized self-object are successfully reactivated in therapy, it means that the narcissistically wounded person is becoming conscious of her once-buried needs, on the one hand to be loved and admired, and on the other, to be able to admire and love. These two basic needs express themselves in analysis in two forms of transference typical of the narcissist: the mirror transference and the idealizing transference. The analyst accepts them as the realization of the optimal mother, empathically understands them, and in this way initiates a gradual moderation of the overvalued but legitimate needs. In this way, analysands acquire new structures and achieve a mature form of narcissism, which expresses itself in wisdom and humor, according to Kohut. Insults no longer provoke rage and depression, and are no longer warded off as formerly, but can be dealt with in a more mature way.

Abandonment in Kohut's sense means traumatic frus-

tration and alienation from the person's own life pattern. Definite forms of defense ensue from this that mark her character. In comparison to analytical psychology, Kohut's grandiose self and the idealized self-object are equivalent to archetypal intents, in this case, the longing for paradise. They are the striving to be esteemed and viewed as important, and the striving for ideal people and relationships that provide absolute security.

In contrast to analytical psychology, in which the ego is distinguished from the Self, a certain confusion about the various concepts of the self results in Kohut, as in other psychoanalytical authors. Kohut's "nuclear" self can be equated in principle with the ego. His broadened concept of the self comes very close to the Self of analytical psychology, without completely coinciding with it. In my opinion, Kohut's broadened concept of the self is not congruent with the religious orientation of the Self, which is an essential facet of the Self in analytical psychology. A good resource for further discussion of this is Mario Jacoby's work *Individuation and Narcissism*, in which he describes in detail the differences among the various concepts of the Self.⁵⁸

CHAPTER FOUR

SYMBOLIC IMAGES OF NARCISSISM

We can categorize psychic phenomena in terms of psychopathology, and view them from the perspective of various theories about neuroses, and we can also find symbolic representations of psychic facts in myth and short epic literature, such as fairy tales, folktales, and legend. In this chapter, symbolic images from works of literature will be used to describe the main characteristics of the narcissistic disorder. The myth of Narcissus shows us the narcissistically damaged person's egocentricity and inability to bond with others, and the legend of Saint Christopher formulates his religious quest. Finally, the fairy tale "The Princess Who Was Turned into a Dragon," with its simple and clear images, effectively illustrates the personality structure and psychodynamics of the narcissistically wounded person.

The Myth of Narcissus

The description of narcissistic disturbance goes back to the story of the Greek youth Narcissus. A handsome youth who

fell in love with his own reflection in water, Narcissus pined away with longing for the image in the water, and finally turned into the flower with the same name. In the third book of his *Metamorphoses*,¹ Ovid combined the Greek version with the myth of Echo. Ovid's amusing account begins like this: Cephissus, the river god, takes Liriope, a nymph, into his "winding river bed": and "trapped in the water, she was taken by force, this charming nymph" (verse 343). She subsequently gave birth to the child Narcissus, "already deserving of love" (345-46). Liriope asks the seer Tiresias whether the child will have a long life. "Yes, if he remains a stranger to himself!" is his reply (348). At sixteen, between boyhood and young manhood, Narcissus inspires longing in both young men and girls, "but there is a most brittle heart in this delicate body" (354) —Narcissus cannot love! Echo, who can only repeat what others have said, sees Narcissus. She follows and entraps him, but cannot express her love to him. "Oh, so often she longed to come to him with winning words, to gently entreat him! Her nature prevented her initiating speech" (375-77). At a moment when Narcissus has lost his loyal entourage (378), Echo draws near. He calls to his followers: "We'll assemble here" (385). Echo thinks this is intended for her and calls back the same words from the forest, wanting to embrace him, but he pushes her back, scorning her. "I would rather die! Do you think I would give myself to you?" (391). Hurt by these words, Echo hides in the forest, unable to free herself from this love. "But the love endures and the hurt grows" (395). Grieving, she pines away, leaving only her voice and her bones behind. The voice remains as Echo, the bones turn into stone, and she lives on in forests, meadows, and mountains, sending out her echo. At this point the god-

THE ABANDONED CHILD WITHIN

dess Nemesis curses Narcissus. He is condemned to love, but will never possess the one he loves. Narcissus is doomed to love his own image reflected in the water, never able to touch it. Ovid's account says:

He is enticed by the pool and the charm of the place.
Yet when he desires to quench his thirst, another thirst grows:
While drinking he catches sight of magnificent beauty;
 deeply moved,
He loves a bodiless form: what is only a shadow,
 he considers to be body.
Motionless he gazes in wonder at his face,
Rigid like a statue, sculpted from Parian marble.
Reclining on the ground, he sees his eyes, twin stars,
Looks at his locks, worthy of Apollo or Bacchus,
Sees the youthful cheeks, the neck that gleams like ivory,
His delicate face, the color of snow and roses.
He admires everything for which the others admire him:
He desires himself, the fool, the lover is the beloved,
And the one longed for the one who is longing, kindling
 and burning at the same time:
Oh, how often he kisses the treacherous pool—in vain!—
How often he dips his arms in the water to embrace the neck
 that he sees,
Yet he cannot grasp himself in the expanse of water.
Though he does not know what he beholds, it inflames him,
And the same error deceives and inflames his eyes. (414–31)

What he sees is nothing in itself . . . (435)

I must love and behold; yet what I see and love,
I cannot reach: so powerful is the illusion of my love . . . (446–47)

Alas it is myself! I know it, my image is clear to me! Love for
myself consumes me; I am fanning the flames from which I
suffer. (463)

I am the one I am longing for; what makes me rich is that which
makes me poor. (466)

Narcissus pines away in his love for himself and dies:

Wearily his head sank to the green grass; death closed the eyes
That so admired their own beauty. (502-3)

Yet even in the realm of the dead Narcissus is not redeemed: he must continue to look longingly at his own image in the black river Styx. Others want to bury him, but his body has disappeared and in its place they find a crocus-colored flower, its cup surrounded by white petals (509-10): the narcissus.

Narcissus and the Narcissistic Disorder

The myth of Narcissus symbolizes the narcissistically wounded person's pronounced tendency toward self-admiration, and the problems in relationship this causes. In symbolizing the inferior shadow aspects of narcissism, it fosters a negative view of narcissists and obscures the profound suffering of narcissistic people.

A partial rather than complete interpretation of the myth, the reading of it that follows is limited to the most obvious motifs. Other authors, for example, Jacoby, Schwartz, and Sartorius²—have already made complete interpretations. They apparently found it easy to understand the whole myth of Narcissus and apply it to narcissistic elements in human beings. Certain passages, for example Narcissus' transformation into the narcissus flower, are difficult for me to grasp from a psychological point of view. Over the years I have had only a moderate interest in the myth, not only because it does not deal with the narcissistic problem as a whole, but more important, because I am reluctant to characterize narcissistic elements as aspects of

the shadow. In dealing with the narcissistic problem, I am emphasizing the various facets of abandonment rather than the self-admiration and grandiose self-sufficiency of narcissistic people. I prefer to discuss the problem of narcissistic self-estrangement in terms of its tragic aspect and the suffering it entails.

In Ovid's version of the myth of Narcissus, three aspects seem to me to be particularly important: Cephisus, the river god, raping the nymph Liriope; Narcissus' inability to love others; and Narcissus' inability to accept and love himself.

What the myth shows particularly clearly, in connection with the narcissistic wound, is difficulty in relationships, both with oneself and with others. We are accustomed to using the terms "Narcissism" and "narcissistic" to describe self-satisfaction and egocentricity. Narcissism as a concept in depth psychology goes back to the youth looking at his reflection in the water. However, when we look closely at this passage of the myth, we see the deep suffering this self-admiration causes. The pain is that of not attaining a sense of one's own identity, the misfortune of not being able to feel in tune with oneself. At the moment Narcissus recognizes himself, he speaks the tragic words: "I am the one I am longing for; what makes me rich is that which makes me poor" (466). He cannot feel at ease and natural within himself.

Experiencing oneself as not being in tune with oneself is equivalent to depersonalization in a clinical sense, and means consciously experiencing oneself as alienated from oneself. Depersonalization is a frequent symptom in narcissistically wounded people.³ Several passages from the death scene of Narcissus illustrate the process of the disin-

SYMBOLIC IMAGES OF NARCISSISM

tegration of the ego. In narcissistically wounded people this is experienced as fragmentation, and is associated with disintegration anxiety. To put a stop to it, they often involve themselves with their own bodies. For example, I remember an analysand who slapped herself at such times; doing this gave her the sense of feeling real and alive, and of being grounded in her own body.⁴

The following passage from Ovid's poem shows how Narcissus hits himself on his bare chest, how his body reddens, and how he dwindles away in spite of everything and dies, illustrating what was described above:

Moaning, he tore off his robe and, with hands
That gleamed like marble, he struck his bare chest.
His chest grew red from the blows,
Some areas light, some darker red, like the coloring of apples,
Or the shimmering crimson of ripening berries still on the vine.
When he saw this in the water, now clear again,
He could endure it no longer: As yellow wax melts when heated,
As the morning frost thaws in the rays of the sun,
So the youth faded away, consumed by the pain of love,
And slowly burned up by its hidden fire.
Gone was the color, the white, the red,
Vanished the freshness and youthful strength,
The beauty that had delighted him so had melted away;
Gone was the body Echo once loved so dearly. (479-93)

Narcissistically wounded people very often experience this kind of destabilizing experience of their egos. That does not necessarily lead to death as in the myth, nor does it lead to psychosis. The gradual depletion is accompanied by a lowering of self-esteem, which is experienced as a kind of dying of the ego.

Although in Ovid's poem Narcissus is in love with himself, his self-admiration is tragic. Time and time again the

THE ABANDONED CHILD WITHIN

pain he feels when he cannot make contact with himself is emphasized. Looking at oneself is often extremely painful:

I must love and behold; yet what I see and love,
I cannot reach: so powerful is the illusion of my love. (446-47)

Not feeling in tune with oneself also means having no connection to oneself, as symbolized in the mirroring scene. At first Narcissus does not realize that it is himself he is gazing at.

In the mirroring scenes Narcissus mainly sees himself as beautiful. In narcissistically wounded people, fantasies of power usually accompany seeing oneself as beautiful. Where is there any mention of power in Narcissus? An echo of power is involved in Tiresias' prophecy that Narcissus will have a long life, as long as he remains a stranger to himself. This seems to mean that if Narcissus does not recognize himself, he retains power over life and death. In other words, not being conscious of his own self-admiration and egocentricity would keep him alive.

The following excerpt from an analytical experience shows the narcissistically wounded person's difficulties with bonding. With scarcely any connection to himself, Mr. Z. found it hard to feel in tune with himself. For this reason, he had to rely on compensations. He imagined himself as an opera singer being cheered by the audience. He often sat at the window in the evenings watching the streetcars passing below him, and imagining he could make the cars stop or go as he wished. In these grandiose fantasies he saw himself as not only handsome but also powerful. There were other fantasies, all of them changing rapidly, drifting past his inner eye. Yet, like Narcissus looking at his reflection in the water, the various fantasies tormented him. They would

not leave him in peace, and sometimes, pursued by them, he experienced the same tension he felt when depressed. "I wanted to hit my head against the wall to make it stop," he said on several occasions. He suffered, as Narcissus did, from the agony of self-admiration.

In my opinion, psychological literature places too little emphasis on the torment involved in grandiose fantasies. Seeing oneself as beautiful and powerful is not in itself an uplifting experience; it can also be extremely painful. Mr. Z. suffered most of the time from low self-esteem. In addition to protecting himself from that experience with his grandiose fantasies, he would sometimes look at himself in a mirror or listen to his own voice on tape. He would stand in front of the mirror for at least a half an hour in the mornings, seeing himself as "together" and handsome, until he finally felt together enough to meet the demands of the day. He had a poor connection to himself and to others. The relationships he did enter into failed because of his high expectations, his grandiose retreats, his inability to stick with them, and above all his deep-seated and chronic mistrust.

This inability to relate to others appears in the Narcissus myth as well. The handsome youth has a "most brittle heart" (354). Although he inspires longing and love in others, he is unable to love, unable to acknowledge others. Even with the nymph Echo no relationship is possible; as Echo approaches, he shouts, "Away with your embraces! I would rather die!" (390-91) The narcissistically wounded person longs for echo and admiration, and is prepared to make many compromises to get them. However, in Ovid's poem Narcissus cannot even love Echo. This refers to the deep-seated inability of narcissistically damaged people to accept genuine echo at an emotional level. They may be

able to grasp intellectually that they have done something valuable, yet they lack the inner resonance to feel it.

How then can the narcissistic problem be explained? Is it a "just-so story," as Sartorius thinks, part of every person's life,⁵ or is there more to be said? The narcissistic problem is certainly a "just-so story"; we all have narcissistic aspects, are all at times vain, touchy, easily insulted, and vulnerable. I would describe these characteristics as the "narcissistic shadow." But beyond that is the narcissistic personality disorder that warps a person's character. The myth provides an archetypal image for what assessments of the cause of the narcissistic problem also reveal: that it results from the young child receiving too little support from the people around him, and from a lack of "facilitating environment," in Winnicott's phrase. What explanations does the myth offer for the development of a narcissistic disturbance? The youth's mother, Liriope, was raped. That can mean that masculine values dominate the feminine, which in the lives of narcissistically wounded people can reveal itself in the mother's destructive animus problem, or, when the mother dies, her emotionally and physically abandoning the child. Or it can take the form of an actual rape of the mother, in which case she finds it difficult to really love the child of this brutal union.

In general, we say that the person with a narcissistic problem received as a child too little care grounded in the feminine principle, and that as a consequence, the adult narcissist does not know how to care for himself. A negative mother complex is constellated and makes it difficult for him to genuinely accept himself. Instead, he has to seek the love he lacked as a child through compensations.

In retrospect, it can be said that Ovid's version of the

myth of Narcissus can be used to explain the tragic beginning in life of narcissistically wounded people, and their relationship problems. The myth thus illuminates important aspects of the narcissistic problem of self-esteem. Emphasizing only the self-admiration and self-centeredness in narcissism misses the point.

The Religious Problem: The Legend of Saint Christopher

As has already been mentioned, the legend of Saint Christopher can be used to illustrate the narcissistically wounded person's religious problem. The legend is about the search for the most powerful person on earth. We can understand this as an expression of the narcissistic person's longing to belong to a powerful, admirable person and to experience herself as a part of this person. This typical narcissistic aspiration changes decisively in the Christopher legend, however, culminating in a genuine religious experience.

The most famous depictions of the saint show him as a tall, strong man with the Christ Child on his shoulder. He appears as Christ-bearer in accordance with the latinized form of his name: Christo-ferus (the one who carries Christ). The so-called Christ-bearer is, however, a later, though extremely well-known, part of the legend; preceding it is the *Passio*, from an earlier date. In this *Passio*, Christopher appears as a dogheaded giant⁶ with the name "Reprobus," the reprobate. Christopher suffers the typical martyrdom, though it actually does him no harm. This *Passio* from the thirteenth century, with Reprobus' gigantic size, sometimes also his dogheadedness, as well as the name Repro-

bus, served as the point of departure for the Christopher legend,⁷ which is presented here in the *Legenda aurea* version:

Before his baptism, Christopher was called Reprobis, the reprobate. He was a giant of a man, with a dreadful countenance. Aspiring to serve the most powerful person, he set out to offer his services to such a person. Soon he encountered the most powerful king. The king welcomed him to his court. One day Christopher noticed that the king always crossed himself when the devil was mentioned by name. That made him suspicious, and he pressed the king to tell him why he did it. The king said he did it to keep the devil from harming him. Christopher concludes from this that there must be one who is even more powerful than the king, and sets out to find the devil. In a barren wasteland he meets the devil, and becomes his servant from then on. On the road they come to a hill on which stands a cross. The devil makes a long detour around it, leaving the good road for one not as good. Again Christopher becomes suspicious and bids the devil justify himself. The devil has to confess that he fears Jesus and the cross. Disappointed at still not having found the most powerful person, Christopher moves on and comes to a hermit whom he asks for instruction in the Christian faith. As a first step the hermit requires that Christopher fast and pray, but he cannot bring himself to do that. Finally the hermit sends him to a river, across which he is supposed to carry people. Christopher builds himself a hut by the river and begins to carry people across it. One day he hears a child shouting. He follows the voice, but no one is there. He hears the shouting again, but only the third time does Christopher find a child who wants to cross the river. He lifts the child onto his shoulders, and taking his staff, starts into the water. The water begins to rise, and the child becomes heavier and heavier, finally revealing himself as Christ. The following passage concludes what is called the Christopher legend:

"The farther he went, the higher rose the water, and the heavier grew the child, until Christopher was so sorely tried that he thought he would founder in the waves. But at last he made his way to the other bank, and set the child down, saying: 'Child,

thou hast put me in dire peril, and hast weighed so heavy upon me that if I had borne the whole world upon my shoulders, it could not have burdened me more heavily!' And the child answered: 'Wonder not, Christopher, for not only hast thou borne the whole world upon thy shoulders, but Him Who created the world. For I am Christ thy King, Whom thou servest in this work! And as a sign that I say the truth, when thou shalt have returned to the other side of the river, plant thy staff in the earth near thy hut, and in the morning thou shalt see it laden with flowers and fruits!' And straightway He disappeared. And Christopher planted his staff in the earth, and rising in the morning he saw that it had borne leaves and fruits, like to a palm tree."⁸

The legend symbolizes Christopher finding his way to God. As an ugly, gigantic, marginal person who was also a reprobate (*Reprobis*),⁹ he chiefly represents the narcissistically wounded person and his feeling of being rejected rather than loved. The person whose ability to love himself is damaged compensates for his suffering by actively transferring his yearning to a powerful, admirable person, and constantly striving to belong to this idealized figure. We see this typical narcissistic striving in Christopher as he searches for the most powerful person. Trust in God is closely connected to a positive primal relationship. Heinrich Pestalozzi, the Swiss educational reformer, said that the individual's relationship with God is anticipated in the loving relationship with his mother. The mother prepares the way by making it possible for the child to experience being affirmed by God. "You shall be people according to your nature; according to the will of the divinity, the holiness in your nature, you shall become such people!"¹⁰

Present-day psychological literature emphasizes the fact that a healthy mother-child relationship is crucial for the individual's relationship with God. In his detailed ex-

amination of the life and work of Martin Luther,¹¹ the psychologist Erik Erikson called attention to the way a crisis in Luther's life changed his image of God from sinister to kindly. Erikson makes clear the connection between a good primal relationship and trust in God. The negative primal relationship, on the other hand, is associated with fundamental mistrust and a sinister image of God. Erich Neumann, a Jungian, expresses this same idea in his work *The Child*.¹² And even Winnicott, who writes in a matter-of-fact way, sees this connection: "To a child who has started life in this [i.e., a positive] way the idea of goodness and of a reliable and personal parent or God can follow naturally."¹³

But what kind of connection do narcissistically wounded people have to the transcendental realm? Strikingly often they have a dark, angry, persecuting, and vengeful image of God.¹⁴ To the extent that the child did not have a satisfying relationship with his mother, he is incapable of a trusting, filial relationship with God. This dark *image* of God is very often the direct continuation of the negative mother complex. However, we must differentiate carefully between a dark image of God and God, or in other words, between a God complex and the Wholly Other. Narcissists often avoid and compensate for the dark image of God with survival strategies, seeming to have no image of God at all. This makes the narcissistically wounded person appear egocentric, as though nothing metaphysical or human exists beyond the horizons of his own ego.

In analytical psychology, the Self is the psychic "organ" by which we perceive God and the divine. As the regulating center of the psyche, the Self determines our essence and our development, but it also opens our limited ego to the transpersonal. Paradoxically, despite her ego ri-

gidity, the narcissistically wounded person's ego is at the same time not clearly distinguished from the collective forces of her own emotional past. In other words, the ego is neither separated enough from the Self nor adequately differentiated from other people. Totally bound up in their egos, narcissists have difficulty reaching out, relating to others. When the narcissistically wounded person looks inside herself, she risks encountering dark, destructive realities, or else she experiences the unconscious in a grandiosely inflated way. She has no conscious experience of the Self (in the Jungian sense). In this context, Nathan Schwartz talks about an "ego-Self merger,"¹⁵ a fusion of ego and Self.

In Grimms' fairy tale "The Fisherman and His Wife," we see the social pretensions of the fisherman's wife. She even wants to *become* God, but of course is unable to do so. Likewise, in her tragic self-estrangement, the narcissistically damaged person knows little about relationships that extend beyond her own ego—for example, gratitude toward a higher being. Nevertheless, Christopher's striving toward something better and more powerful changes decisively. The unnamed child suddenly becomes heavy in the middle of the river, revealing himself as Christ and pushing Christopher under water. This baptism is expressed particularly beautifully in a German poem that reads:

"... you are heavier than a tree on me, dear child!"

Jesus said, "Now listen carefully: You're carrying heaven and earth now, and Jesus, as you wished to do."

With this word he pushed him under.

Offero was very surprised!

He said, "Offerus, mark my words:

Before I baptized you,

Your name was Offerus.

Now you shall be called Christofferus."¹⁶

THE ABANDONED CHILD WITHIN

This passage does not call Christopher Reprobis, but rather "Offerus," in the sense of the person who offers himself as a sacrifice, and is a wonderful example of medieval playfulness with names and etymologies. If we look further, we find other facets of meaning of the name Christopher. For example, one Latin version of Christopher says: "Christum fers in pectore,"¹⁷ which means carrying Christ in one's heart. In visual art we often see Christopher carrying Christ over his heart rather than on his shoulders. In such depictions, the Pauline expression "It is no longer I who live, but Christ who lives in me" (Gal. 2:20) is concretized.

People have called the incarnating divine in the human being daimon, divine spark, imago dei (image of God), divine seed. In analytical psychology the Self corresponds to the central aspect of the human being. This Self is considered, beyond the psychobiological totality, to be the essence of man's orientation toward the metaphysical.

In its images the Christopher legend shows the former reprobate finding his way to his own innermost intrinsic nature. This change has a double meaning. On the one hand, the ego's relationship to the Self changes; this differentiation allows the narcissist, previously restricted by narcissistic compensations, to open himself to the divine. On the other hand, opening up to the Self, as the unfolding of one's own true nature, symbolizes becoming aware of one's own life pattern. In narcissistic people this pattern is buried and overshadowed; the individual's nature is reprobate from the very beginning. In this sense, the saying "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40) applies. Narcissistically damaged people have given the least attention to their own nature. For the narcissistic person, individuation means strength-

ening his ego to enable him to open toward his own nature and to the divine. According to the legend, this change occurs after turning away from all grandiose desires, and also after the encounter with the devil. Only after gaining perspective on both narcissistic traits, grandiosity and depression, positive as well as negative inflation, can human imperfection be affirmed and the human ego differentiated from the Wholly Other, from the realm of the numinous.

The Psychodynamics of the Narcissistically Wounded Person: The Fairy Tale

The term "psychodynamic" can be defined as a psychological play of forces, the interaction of separate, individual psychic components. To demonstrate psychodynamics in a narcissistically disturbed person metaphorically, I shall use a fairy tale, classical in its simplicity, that is organized around the number three. It is a Lithuanian fairy tale about a simpleton, entitled "The Princess Who Was Turned into a Dragon."¹⁸ It concerns the redemption of the feminine from the enchantment that has turned it into a dragon.

The fairy tale begins with a father nearing death who needs to pass on his farm to one of his three sons. First of all, the sons have to go out into the world and bring back a beautiful piece of cloth; the one who brings the most beautiful piece home will inherit the farm. The sons set out. Two of them cleverly hire themselves out to earn the money to buy a beautiful piece of fabric. The third son, "the simpleton," takes a different course. In the forest he "stares" fixedly at something; the other brothers leave him behind, so he continues on alone. He comes to a cavern, climbs down in it, and finds himself in beautifully furnished rooms. In one room he sees a "huge dragon" coiled up on a chair. It starts to move, and to his great alarm speaks to him. The simpleton tells him about his task.

THE ABANDONED CHILD WITHIN

The dragon replies: "If you wish, serve me for a year. Heat up the stove once a day and wash me. You may eat whatever you want. At the end of the year, I'll give you a beautiful piece of fabric."

Let us pause here for a moment and apply psychological perspectives to the story up to this point. I interpret the two well-adapted brothers and the dragon in the cave as aspects of the simpleton. The simpleton stands for an ego that experiences itself as stupid and as both distant from and inferior to other people. Such feelings of inferiority underlie the narcissistic disturbance, constituting the pervasive sadness experienced by the person whose ability to love himself has been damaged. The two well-adapted brothers are aspects of the simpleton's persona; he is thus a person who successfully hides his inner sadness behind accomplishments. As a rule the narcissistically wounded person has learned to win acceptance by deferring to and fulfilling other people's expectations. Beyond that, the simpleton can be interpreted as the depressive side of the narcissistically wounded person. The two brothers, on the other hand, stand for the grandiose side. They feel superior to the simpleton because they can cleverly enhance their self-worth by using their well-adapted persona behavior to achieve success.

What does the dragon at the depths signify? It stands for the split-off, though rich, feeling life of the narcissistically wounded person, who learned early to repress his true feelings. He does this for two reasons: first, because he did not have an empathic caretaker to mirror his feelings. For this reason, such feelings as grief, fear, and loneliness were no longer expressed. On the other hand, the narcissistically wounded child's early caretakers neither accepted nor un-

derstood the so-called negative emotional reactions to traumatic frustrations, such as rage, hatred, envy, and annoyance. Rather than risk punishment, the child starts repressing all his negative feelings at an early age. Expressing such feelings and not having them accepted increases the child's basic feeling of not being "okay." Thus, in the dragon we see a metaphor for the narcissistically wounded person's split-off capacity to feel. His feelings are in the unconscious; the ego has access only to the feeling of being a "simpleton."

We need to look at one other thing at this point: What does the fairy tale say about how such an experience of oneself begins? No mention is made of a mother in the fairy tale. We might imagine a mother whom the child experiences as unempathic and whose animus side interfered with the mother-child relationship. However, we can also conceive of the disturbance as resulting from an early loss of the mother when the child was offered no new possibilities for relationship. Not only is the capacity to relate to one's own psyche disturbed, leading to a dissociation from the feminine, feeling sides represented by the dragon, but the potential for relationship with others is also impaired.

I want to offer two examples of this narcissistic disorder of the individual's self-concept, and its causes. The first is the classic case published by Helen Deutsch in 1937, "Absence of Grief."¹⁹ A young man who came to her for treatment initially showed no visible signs of neurotic disturbance; however, he showed no feelings and was insensitive. He had neither romantic attachments nor friendships, and few interests; he seemed bored and apathetic to everything. His mother had died when he was five years old; it was said that he reacted to her death without the slightest

sign of emotion. In addition, he could no longer remember anything that had happened before she died. In the analysis it came to light that for several years during his childhood he would leave his bedroom door open in the hope that a big dog would come, be very good to him, and fulfill all his desires. Linked to this was a vivid childhood memory of a female dog that had died after giving birth, leaving her puppies alone and helpless. The child's grief and yearning for the mother, clearly displaced onto this fantasy and onto the dog, were no longer expressed directly, thus completely blocking the young man's ability to feel.

The second example is Ms. R., whose parents had been extremely strict with her. She had not only had a mother whom she experienced as unempathic, but also an unapproachable father. The rigid Christian system of values that prevailed in her family had constantly overtaxed her when she was a child, causing a deep insecurity on her feeling level and low self-esteem, typical of the narcissistic disorder. Over the years she had also, to a great extent, given up experiencing her own feelings. She had compensated quite well by adapting to the expectations of others, achieving professional success, and having a friendly persona. In therapy it was important to help her reconnect to the feelings she had lost and to resume the dialogue with the inner child who had been wounded and had become silent. It was important to strengthen her feeling side, and compensate for her strongly masculine emphasis with a feminine Self. A picture the analysand painted spontaneously (Figure 8) clearly illustrates the difficulty. The painting shows a helpless, writhing, pink creature with which the analysand identified. It is in the grip of an overpowering masculine force that gazes unseeing into the distance. She connected this

rigid inability to relate to herself to her own mother, who had found it hard to mirror the child's feelings and had accepted her only when she was pious and good. With her father she also experienced moralistic demands rather than any emotional closeness. These aspects of her early life led to the narcissistic problem of emotional immaturity and insecurity, depicted in the painting.

Let us return to the fairy tale and ask ourselves how the psychodynamics of the neurosis described in the fairy-tale images can be disentangled and transformed, so that more life energy is available to the personality. To find the answer, the rest of the fairy tale must be told.

The first task for the sons was to bring home a piece of fabric. The simpleton, who had washed and warmed the dragon in the cave daily for a year, brings back (how could it be otherwise in a fairy tale?) the most beautiful piece of fabric. But this is not enough for the father, and he sends his sons out into the wide world once more. This time they are supposed to obtain a ring. The simpleton returns to the dragon and he washes him and heats up the oven for him twice daily. As a reward he receives a ring; it is the most beautiful ring of the three! Yet the father is still not satisfied. He sets a third task for his sons: to bring home the most beautiful maiden. After the two brothers have gone their usual way, the simpleton returns to the dragon. This time he has to wash him and heat the oven for him three times daily. After the year has passed, the dragon orders the simpleton to wash him completely clean, stoke the oven mightily so that it glows red, and throw him into it. After that he is to run out of the room as quickly as he can, without turning around. Although the simpleton's heart almost breaks at having to do this, he throws the dragon into the oven, leaves the room, and then faints. When he wakes up, the first thing he sees is the face of a beautiful maiden, who is bending over him. She is the dragon, transformed and become human: "I am your young maiden, the one I promised to give you," she

THE ABANDONED CHILD WITHIN

said. The simpleton jumps to his feet and looks around. Everything has changed: he himself has turned into a handsome youth, the palace has risen to the earth's surface, and all its goods and the whole kingdom belong to the two of them. The simpleton no longer needs his father's farm. He and his young lady invite the brothers and their young ladies to ride to the kingdom on horseback. The simpleton marries his young maiden, and the story ends happily.

In reflecting on what happens, we see that in the interplay between the psychic energy and the neurosis that masked it, feminine values—the piece of fabric, the ring, and the maiden—have to be discovered and integrated. In addition, to the extent that a relationship develops and the dragon is released, the simpleton is transformed into a handsome youth. And it is important to note that ultimately, in this transformation process, the clever brothers, who represent the well-adapted persona, are not rejected; they merely become less important. In treating narcissistically damaged personalities, it is extremely important to respect the innate compensatory functions of intellect and persona adaptation. As survival strategies they are more valuable than the simpleton, sides up until the time the individual outgrows his narcissistic wound, and is able both to find and integrate feminine feeling-values into his personality. Finally, it is important to note that the transformation in the fairy tale is achieved with maternal rather than paternal attitudes: it is the washing and the warming that redeem the dragon. Such actions require feminine attitudes. Especially impressive is the fact that it is feminine values and activities that are incorporated in this Lithuanian fairy tale, rather than slaying the dragon, the more masculine—and traditional—approach. Having seldom experienced maternal,

growth-enhancing attitudes in their lives, narcissistically wounded people in particular need to be treated empathically in therapy.

- The piece of fabric, the ring, and the maiden symbolize the feminine values that need to be integrated. What does this really mean? The piece of fabric is woven from threads relating ultimately to the strands of fate and the tapestry of life. I think the piece of fabric represents the individual's connection to his own past and his fate. The rootless, narcissistically wounded person in particular needs to learn about his own childhood so that he can start to understand and to mourn it. The young man whose mourning for his mother was frozen needed to revive his yearning for his mother in order to regain his ability to feel.

The ring symbolizes relationship. People who grew up with disturbed relationships and are narcissistically wounded not only have a poor connection to themselves, they also relate poorly to other people, especially when their loss occurred early in life. Because of such experiences they mistrust other people, and each separation, regardless of how distant, evokes a fear that prevents them from entering into relationships. The simpleton establishes a relationship with and becomes increasingly open to the dragon.

Repeatedly caring for the dragon, with increasing devotion, revives his capacity not only for relationship, but also for devotion. A definite relationship with the dragon—or rather, with the maiden in the dragon's shape—results. By having to throw the dragon into the oven, the simpleton is forced to look danger in the eye and thus rid himself of it. Because from the simpleton's perspective, burning up the dragon may mean a complete loss, which is why he faints at that point. Having taken the risk, he experiences the sep-

THE ABANDONED CHILD WITHIN

aration, but is rewarded by not actually losing the person he loves. The initial significance of the ring as the capacity for relationship has now turned into a capacity for devotion. This can express itself in various ways. First of all, devotion to a person he loves, might also take the form of surrendering to one's Self, to one's own path in life and one's own fate, thus appearing as the redeemed anima that restores vitality, zest for life, and creativity.

According to the fairy tale, the simpleton must not turn around after he has thrown the dragon in the oven. He must trust the forces carrying him toward the future, and look forward rather than falling back into the old, incapacitating complex. People who have been narcissistically wounded have trouble seeing anything positive in the future; all too quickly their enthusiasm subsides and they succumb to pessimistic fantasies. In the fairy tale the two people who have been transformed ride away on horseback. From this point the future-oriented forces take over, leaving behind the old pattern of incapacity for relationship, alienation from feelings, feelings of inferiority, and too thorough an adaptation to the persona.

Of course there is much more in the fairy tale that we could sort out and apply to the various facets of the narcissistic personality disorder. However, my main focus was to point out the psychodynamics of the narcissistic personality dealing with a well-adapted persona (the brothers), a problem with self-worth (the simpleton), and an inability to experience feelings (the dragon).

PART TWO
SELF-ESTRANGEMENT

CHAPTER FIVE

SYMBOLISM: CASE MATERIAL AND THERAPEUTIC APPROACHES

The Fairy Tale "The Three Ravens"

In this part, I shall use "The Three Ravens," the original version of the Grimm Brothers' fairy tale "The Seven Ravens" (Grimm 25) to illustrate my ideas about narcissistic self-estrangement. Whereas in "The Seven Ravens" the father curses his children, in "The Three Ravens" it is the mother who does this, and no mention is made of a father. Since the narcissistic problem results from an early disturbance² in the dyadic or mother-child relationship, I prefer to make use of the original version.¹

Once upon a time there was a mother and she had three sons. One Sunday these were playing cards below the church. The mother came home after the sermon and when she saw what they had been up to she cursed them for having been ungodly. No sooner had she done this than they turned into three black ravens that took wing and flew away.

These three brothers had a little sister who loved them very much. She got so upset at their banishment that she had no rest or peace until she had set out secretly to search for her brothers. She took nothing on the long, long journey but a little chair as a provision against weariness. And all this time she

THE ABANDONED CHILD WITHIN

ate nothing but wild apples and pears. But search as she might the ravens were nowhere to be found. Once only did she see them fly over her head. On that occasion one of them dropped a ring and when she picked it up she saw it was the very same ring she had once given to her youngest brother.

And now she went continually onwards, far, far, to the very end of the world. Then she came to the sun, but it was too hot and terrible, and devoured little children. Hastily she ran away, and came to the moon, but it was far too cold, and also awful and malicious, and when it saw the child, it said, "I smell, I smell the flesh of men." At this she ran swiftly away, and came to the stars, which were kind and good to her, and each of them sat on its own special little chair. But the Morning Star arose, and gave her the drumstick of a chicken, and said, "If you do not have this drumstick you cannot open the glass mountain, and it is in the glass mountain that your brothers are."

The little girl took the drumstick, wrapped it carefully in a cloth, and went onwards again until she came to the glass mountain. But the gate was locked, and when she wanted to unwrap the drumstick, she found she had lost the drumstick on the way. What was she to do now? She was at her wits' end and could not find any key to the glass mountain. She took a knife, cut off one of her little fingers, put it in the door and succeeded in opening it. When she had gone inside, a little dwarf came to meet her, who said, "My child, what are you looking for?" "I am looking for my brothers, the three ravens," she replied. The dwarf said, "The lord ravens are not at home, but if you want to wait here until they return home, come inside." Thereupon the little dwarf carried the ravens' dinner in, on three little plates, and in three little glasses, and the little sister ate a morsel from each plate, and from each little glass she took a sip, but into the last glass she dropped the ring which she had brought away with her.

Suddenly she heard the whirring of wings and a rushing through the air, and then the little dwarf said, "Now the lord ravens are flying home." Then they came, and wanted to eat and drink and looked for their little plates and glasses. And each of the ravens said, one after the other, "Who has been eat-

ing from my plate? Who has been eating out of my little glass?" And when the third came to the bottom of the glass, he found the ring there and plainly saw that their little sister had arrived. And they all recognized her by the ring, and then they were all released and went joyfully home.

As with the previous example, "The Princess Who Was Turned into a Dragon," I also interpret the characters in this fairy tale subjectively, as symbols of the manifold facets of a single individual. Accordingly, the brothers in the glass mountain are interpreted as an aspect of the fairy-tale heroine. This tale seems to me to emphasize the gap between a well-adapted persona and the depressive background seen in the narcissistic problem, and to show a way of overcoming this problem.

Being well-adapted socially from earliest childhood on is not something the afflicted person chooses; it is rather a survival strategy developed to cope with the loss of Self. Both sides are symbolized in the fairy tale by the well-adapted girl (who did not even consider misbehaving and playing cards like her brothers) and by the raven brothers in the glass mountain. In other words: The formation of a strong persona is linked to a latent depression or depressive background in an individual's psyche; both are an expression of self-estrangement, indeed of a loss of Self. We also find images in this fairy tale that show the cause of this problem, namely, the mother who applies her moral concepts rigidly, and thereby lays a curse on the child's strivings for individuality. Finally, the fairy tale provides images for the process of gradually overcoming the self-estrangement: a trip to the end of the earth, a little chair, wild fruits, the sun, the moon, and the morning star, a little drumstick, a little finger, and a dwarf who guards the glass mountain. These

are mysterious, poetic images, to which specific facets of the transformation of the narcissistic problem can be related, as we shall show.

At the end of the fairy tale the ravens are redeemed, they become human, and the girl and her brothers realize that they are relatives, and all go home together. I interpret this ending as finding one's way home to one's own true nature, and as the overcoming of a split. Along with outer kinship, there is something like an inner kinship, which can perhaps best be described as not being a stranger to oneself, of experiencing the various sides of oneself as all being part of oneself. Narcissistically wounded people do not experience this sense of belonging in a profound way; rather, they feel alienated from themselves, and not really at home in themselves and in the world. Complaints about emptiness and the meaninglessness of life occur frequently.³ We observe shifts: one moment the person experiences depression, and the next finds relief in some temporary excitement. This emotional fluctuation, whose extremes we refer to as grandiosity and depression, usually goes unnoticed until it shows up in analysis.⁴ The persona not only covers it up, it also protects the person from suffering.

A strange reserve often radiates from narcissistically wounded people; it as though they were not really there. Their comments too have a certain unreality about them as though they do not really connect to anything. They often use such words as "perhaps," "apparent," "possibly," and sometimes they even hold their hand slightly in front of their mouth, as though what they are saying should be muted still further. Finally, they scarcely ever make eye contact. Inwardly there is a corresponding estrangement, a

sense of not being real,⁵ of feeling disconnected from other people.

The picture painted spontaneously by a young woman (Figure 9) seems to me to illustrate well this inner and outer strangeness. The woman in the middle of the picture, painted with somewhat paler colors than her surroundings, represents herself; the grayness surrounding her pictorially represents the strangeness and the no-man's-land, and emphasizes her profound self-estrangement.

In psychological literature on narcissism, writers speak of the capacity of cathecting oneself and the world with "narcissistic libido."⁶ By this they mean the ability to experience oneself and the world as real and to be able to relate to others. The narcissistically wounded person finds this difficult; she experiences neither herself nor the world around her as colorful and full of life, as cathected with self-love, and as related to her.

For this reason, the fairy tale that ends with finding one's way home to kinship seems to me to provide a good illustration of the reactivation of "narcissistic libido," as psychoanalysts call self-love. C. G. Jung rarely speaks of narcissistic libido in his work; rather, he calls it "endogamous" in contrast to "exogamous" libido (object libido in psychoanalysis) or "incestuous"⁷; He sometimes speaks of "kinship libido."⁸ Erich Neumann describes narcissistic libido as the "precondition of individuation."⁹ In its final images, the fairy tale depicts the attainment of this stage, the prerequisite for later genuine self-development, that as is well known can be successful only when the individual is well grounded within herself, rooted in a world context, and knows who she is. The images in the preceding pas-

THE ABANDONED CHILD WITHIN

sages of the fairy tale outline the cause and transformation of self-estrangement.

Mrs. A.

To give a concrete example of the specific kind of narcissistic problems I have in mind, I shall make use of the article "The Care of Regressed Patients and the Child Archetype"¹⁰ published in 1964 by the Jungian Frieda Fordham. The most prominent characteristic of the group of analysands on whom the article is based is a well-adapted persona, described in the following way:

(These patients) are apparently well adapted and successful, and come to analysis for vague or confused reasons rather than definite symptoms, but are usually somewhat depressed. They are in middle life and look like classical individuation cases, but I have not found it possible to treat these patients without taking seriously the mass of infantile material which they presented to me and which in fact broke through what proved to be a façade, or an overdeveloped persona.¹¹

Fordham finds that the specific biographical cause is an inadequate mother-child relationship, in which emotional abandonment of the child most often played a major role, producing the too-early development of a well-adapted persona, at the cost of the child's natural aptitudes. I quote further from the same article:

Jung refers to those people where there is a "violent separation from the original character in the interests of some arbitrary persona". In the case of my patients the formation of this "arbitrary persona" was begun very early in their lives. From the first the aim was to turn them into nice well-behaved children, and so firm and unyielding was the pressure towards this end, that, uncertain as they were of being really liked or wanted, they gave in and adapted themselves to the claims of

the environment. One patient told me that her earliest memories were of watching people's faces to see what was required of her and then supplying it so far as was possible.¹²

• The author then gives a detailed case example, from which the following passage is important for our context:

Mrs. A. wrote asking for an interview saying she wanted to talk over various difficulties in her life. None of them was as yet serious but she felt she worried unduly about them and tended to get depressed. She was in early middle age and her children were now grown up and launched on the world. She had a reasonably happy marriage and had had a busy and successful life so there were no obvious reasons for anxiety, but she couldn't sleep and had palpitations which her doctor was treating with sedatives. She had read some of Jung's books and was interested in his approach which she thought might be helpful to her.

Mrs. A. had an attractive appearance and a pleasant friendly manner; she seemed at first to be completely at ease and made light of her symptoms. Her persona in fact was excellent. However, as she talked it gradually became clear that her depression was in fact severe, and the disturbance of her personality far-reaching. Later in her analysis she produced material that showed she had actually been aware of this for a long time; for instance, she sometimes became completely disoriented. She hinted at her lack of contact with people and the world around her, and an occasional look of despair and terror replaced the self-possessed smile she wore through most of the interview, and that made the contrast all the more striking. All this suggested a considerably disturbed personality, and the bits of history she gave me confirmed it. I told her that I thought she was much more ill than she was saying, that it was not a small matter, and that I did not think I could deal with it in a few interviews; after some panic and protest she decided to think about having an analysis and said she wanted to come to me.¹³

Behind the vagueness of her symptoms and her success at adapting, the depression was hiding her loss of Self.

THE ABANDONED CHILD WITHIN

Along with this, she did not feel real and had a noticeable inability to experience feelings at all.

At her second interview she told me about the feeling of unreality which had pervaded her life; it was, she said, as if she were watching a film or as if she herself were behind a glass screen watching life go by. She was worried because she did not have any feeling left for her children, and in her marriage she "just went through the motions"; even concrete objects sometimes dissolved or disappeared like a dream.¹⁴

Treatment involved anchoring her personality more deeply within her so that she could increasingly be herself, be free from overidentification with the persona, and reduce her self-estrangement—in short, helping her "find her way to an inner kinship," as mentioned above in connection with the fairy tale.

A disturbed mother-child relationship, the development of a strong persona, and background depression are, aside from self-estrangement, the main features Fordham mentions. They correspond to the fairy-tale images: the mother who curses her children, the well-adapted young girl, and the black birds in the glass mountain.

As in this chapter, aspects of the narcissistic problem will be correlated with the fairy tale and its images in each of the following chapters. I shall begin each one with an introductory section, designated "The Fairy-Tale Image," in which a passage from "The Three Ravens" will be used as illustration of aspects of the narcissistic disorder. The narcissistic problem thus identified will then be discussed in detail, with emphasis on case material concerning specific narcissistic problems and their treatment. The excerpted passage will then be discussed in detail in chapter segments, with emphasis on the application of the fairy-tale images to

specific features of narcissism.

In the process I shall *use* the fairy tale, relating it to the complex psychic events observed in therapeutic practice. The result will be a system of classification involving both concepts and images for psychic realities. This approach differs from the classical attempts at interpretation, familiar to us in the work of C. G. Jung and Marie-Louise von Franz,¹⁵ in that the focus is on the psychic phenomenon rather than the fairy tale. It is the *use* of a fairy tale¹⁶ as opposed to the *interpretation* of a fairy tale. Traditional fairy-tale interpretation tries to fit the fairy tale and its images into a comprehensive symbolic archetypal system. Such an approach clarifies the collective, archetypal bases and processes of life, which are the ultimately unperceivable basic forms that underlie psychic phenomena and influence them. My approach to the fairy tale is to use the fairy-tale images to illustrate specific narcissistic phenomena, rather than emphasizing the archetypal aspects.

CHAPTER Six

THE FAMILY SITUATION: PERSPECTIVES ON THE CAUSES OF THE NARCISSISTIC DISORDER

The Fairy-Tale Image

The fairy tale begins:

Once upon a time there was a mother and she had three sons. One Sunday these were playing cards below the church. The mother came home after the sermon and when she saw what they had been up to she cursed them for having been ungodly. No sooner had she done this than they turned into three black ravens that took wing and flew away.

The ravens, the tale continues, live in a glass mountain. After this introductory scene, the reader learns that the brothers also had a little sister, who was not cursed. She is said to have been "so upset" over the loss of her brothers and "had no rest or peace of mind."

This image shows how self-estrangement typically originates. It depicts a mother whose moralizing drastically inhibits her children's impulses when they are too young to experience this without harm. In this way, she emotionally abandons her children. In the process, as a rule, the children

have to adapt to family beliefs at the price of the loss of their own Self. Cut off from the mother-child relationship too early, they turn into ravens and go into psychic exile, which the fairy tale portrays as a glass mountain where the ravens live. Apparently not cursed is the sister, who turns out to be the heroine. It is she who brings about her brothers' redemption.

This sister stands for a woman who, because of an upbringing based on denial, adapted to strong external demands, is estranged from her own nature, and who, metaphorically, carries around black birds in a glass mountain. But what does that really mean? We can see through glass, of course; but we cannot feel and experience life through it. As a metaphor for a person's psychic state, glass stands for the inability to experience oneself and the world as real and as part of oneself. Glass symbolizes the loss of vitality, the lack of animation. Ice fits in with this too; in winter it covers up the surface of the pond, which is teeming with life. Ice and glass graphically describe the condition of a person whose feelings have frozen, who probably still recognizes them but no longer experiences them.

The raven has a many-faceted meaning, two aspects of which seem to me to be important in the context of the fairy tale and in reference to the self-esteem problem associated with it: on the one hand, his cleverness, and on the other, his link to blackness and darkness. As clever, even wise, he appears in Germanic mythology, where Wotan, the father of the gods, owns two ravens, Huginn and Muninn,¹ that he sends out into the world and that report everything worth knowing back to him. Ravens are also clever in the legend of Saint Meinrad of Einsiedeln, well known in Switzerland.² They discover that the saint has been murdered.

THE ABANDONED CHILD WITHIN

Ravens and black birds in general are familiar symbols for bad luck; they are regarded as harbingers of death and heralds of future disaster. We all know the old saying about unlucky people and unlucky things: people who are unlucky attract misfortune into their lives and are unhappy. For this reason the raven symbolizes melancholy, depression, life-denying attitudes in general, and it becomes a graphic expression of the loss of Self and of emotional pain.

I single out two examples from the wealth of material, recalling first of all the last painting done by the artist Vincent van Gogh, painted shortly before his suicide. It depicts a cornfield, partitioned by three paths, each pointing in a different direction, which indicates the hopelessness of his situation at that time. Over this cornfield and in front of a lead-black sky circles a flock of black birds, visually expressing an emotional darkening that the artist also expressed in these words: "They [i.e., three big canvases just painted] are vast stretches of corn under troubled skies, and I did not need to go out of my way to try to express sadness and the extreme of loneliness."³

The contemporary poem by Albrecht Goes entitled "Landscape of the Soul"⁴ fits in this context too, because here too a black bird appears as metaphor for the landscape of the soul, as metaphorical statement about the heart's emotional state.

No sky. Only clouds all around
Bluish-black and heavy with rain.
Fear and danger. Tell us: fear—of what?
Danger: And say—From where?
The path is creviced. The whole field
A golden firebrand.
My heart, like a hungry crow,
Squawking across the countryside.

After this brief symbolic excursion, I return to the question posed above: What does it mean to carry a glass mountain with black birds inside oneself? A woman who carries a glass mountain with black birds inside is cut off from her own feelings and strivings, from her own nature; she lives a role, her life is invested in her persona, which makes her appear well adapted and enables her to function socially. But in her depths are the ravens; her emotional state is one of feeling that she is unloved, isolated, soiled, full of guilt, and without the right to exist. In her depths are also fear, insecurity, and depression expressive of the loss of her Self, which is Alice Miller's view of depression in the narcissistic disturbance.⁵ The fairy tale heroine seems to anticipate this profound depression, in that she "got so upset" and has "no rest or peace" anymore. Along with the successful adaptation to the outer world goes the development of the intellect, a disconnected intellect actually, one, however, that at least is clearly affirmed by our collective cultural standards. Over and above that, the ravens symbolize the internalization of the mother's harsh and saddening standards directed inwardly, forbidding aggression, and expressed as self-hatred. Analytical psychology calls the capacity to relate to one's inner Self and one's emotional depths the *animus* (and respectively the *anima* for the male),⁶ and terms connections toward the outer world the *persona*.⁷ In this form of narcissistic disturbance there are not enough positive animus attitudes, on the one hand, and on the other there is an excess of persona attitudes directed toward the outside world.

This introductory sketch of the problem on the basis of the fairy-tale images leads us to the question of the typical family situation associated with the narcissistic problem.

The Mother

In the biographical background of narcissistically damaged personalities we often find a "specific pathogenic personality of the parent(s) and specific pathogenic features of the atmosphere in which the child grows up,"⁸ namely, a mother experienced as unempathic and a physically and/or emotionally absent father. Let us turn our attention first to the mother.

In looking at the mother, we need to emphasize that the mother in the fairy tale is portrayed as ruled by a patriarchal canon of values. After church she immediately goes home and punishes her children for their bad behavior, which is unacceptable according to collective Christian standards. She passes on the sermon she has heard without acknowledging any moderating, individual perspectives. In her behavior she corresponds to a mother in whom and through whom the collective moral concepts operate very forcefully. The way she unquestioningly enforces those values is, so to speak, a curse initiating in the "father." It's not the children that are a curse just because they have behaved badly—normal children do that—the curse is rather that their spontaneous impulses are being cut off too early, too drastically, too quickly, and without empathy. When this happens the child is not given enough freedom gradually to moderate the valuable autonomous impulses expressed in his misbehavior. Though a single scolding does not turn children into ravens, if they chronically are denied motherly sympathy, disaster results, in that such children become deeply convinced that they are not loved, and metaphorically, this constellates a bird-of-misfortune complex. "Pri-

mary guilt feelings" arise, which Neumann says are shaped according to the formula: "To be good is to be loved by one's own mother; you are bad because your mother does not love you."⁹ The mother's inappropriate behavior toward the child's individual, spontaneous tendencies gives the child a basic feeling of having no right to live, which he can counter only by investing in the persona, fulfilling family beliefs, repressing his true feelings—putting them under glass, so to speak.

As in the fairy tale, it often happens in real life that in the background of a narcissistic personality a strict Christianity hostile to sensory experience is at work (see case history, pp. 148 ff.) that is detrimental to spontaneity and the development of autonomy. Such puritanical Christian attitudes assume that human nature cannot be trusted, that it—and this is what justifies the drastic punishments—has to be *made* honest. This assumption permeates the Western approach to rearing children, which has been shaped by Christianity and is closely related to every other approach that extols conformity and altruism. In this way, guilt is constellated in the individual, and his self-love is impaired. Concern for one's own well-being is reproached as being sinful and egotistical. If one looks for the collective roots of the narcissistic problem, they can often be found—Kohut called attention to this¹⁰—in such a so-called "Christian" background. Mothers who damage the self-love and self-esteem of their children in this way are, as a rule, perfectly well-intentioned, yet they are unconsciously caught up in a canon of guilt-inducing collective values to which they fell victim as children. The mother's narcissistic wound predisposes her to damage in turn her own children's self-worth and impulses toward autonomy.¹¹

THE ABANDONED CHILD WITHIN

Marie Métrailler, a self-educated farm woman from the Swiss Alps who died recently, gave a good description of this kind of intrusive mother and her conditioning by the predominant canon of collective values in her autobiography, *Journey of the Soul*. To the question whether she loved her mother, Métrailler replies as follows, clearly alluding to her conformity to collective values and its belief in the fundamental sinfulness of human nature:

I was afraid of her, never was I able to really love her. She was intransigent . . . Well, with her religious quirk, our mother found it absolutely necessary to send the little that we owned to young black children! . . . The truth is, my mother's religious training in church and in school forced her to feel guilty, just as we were forced to later. She was also frightened deep down inside and lived in constant fear of sin, dread of the flames of hell . . . With her religious misconception that one should never question, she ruined me psychologically. . . . For a woman, at the time, you must know, just the fact that she existed in the world was a sin, Eve's daughter, original sin, all the prejudices that accumulated in twenty centuries of Christian civilization, for which women, my mother among them, paid.¹²

Marie suffered from the strict, punitive collective values passed on to her by her mother. But the problem did not simply begin with her mother; rather, she describes her mother as a victim of these values, and points to our culture's narcissistic insult to women.

But it is not necessarily Christian values as such that, applied too early and in too rigid a fashion, cause trouble. Values, even the highest, can damage a child simply by encouraging her to split herself into a "good" and a "bad" side. In connection to this, I remember a woman whose childhood was marked by values of achievement, independence, order, fulfillment of one's duty, truth, and neatness.

The values themselves were not the curse so much as the absolute and relentless way they were applied. I quote in detail from her notes:

So many things were bad, I often felt guilty for things I did that were wrong, or because I did not do something well enough. Foolish, childish things, such as temper tantrums or arguing, were offered up to the good Lord in the evening prayer with the plea that the child would surely be "good" again the next day. Early in life we already had our own duties in the house, the garden and the store. As little kids we were already reliably waiting on people, and were proud of it. Daily we had to do a particular little piece of knitting, or do some sewing on godfather and godmother's Christmas present, which we started on in January. Besides the everyday duties, each of us was assigned a larger task on free afternoons; only afterward were we allowed to do what we wanted to. But there were restrictions in this too: we could read only on Saturdays and Sundays. We were not permitted to sit around doing nothing and getting bored; we usually had a task assigned to us immediately.

The punishments in the writer's parental home were more often verbal than physical, and were intended to make sense and to appeal to the child's reasoning ability, but they usually overburdened her:

She [mother] fundamentally disapproved of corporeal punishment, but "lashes" could, if need arose, be chosen as an alternative to another punishment, as a favor, so to speak, for a first offense.

When I remember the dreadful choking I experienced when my mother held my pigeon under the water faucet, I still have trouble breathing. Sometimes we were put away in a compartment of the attic, whereby the trick was that usually the door was not even locked, we had to stay in there "voluntarily."

Occasionally she knocked our heads together when we

THE ABANDONED CHILD WITHIN

had fought. Otherwise the punishments were psychological in nature. If we said a vulgar word, we had to repeat it five hundred or a thousand times under the supervision of one of our siblings. If we ate between meals, there was castor oil. If we stole a cookie, we had to look at a piece of cake on the bedside table without touching it for three days.

The writer remembers how greatly her feeling of self-esteem was affected by the punishments she suffered in public. She felt that too much was expected of her, she was subjected to great shame and disgrace and longed to get sympathy rather than punishment for her small offenses.

Worthy of public display were punishments such as being forced to eat on the pavement or on the stairs when I came home late. Once a sibling met me on the way from school with soup in a milk pail, and I had to eat on the spot. Really bad too were those times when I stood in my nightgown outside the house with my bundle of clothes under my arm, having to look for "another mother" because I did not want to obey or had lied about having already brushed my teeth. Disobedience often caused my mother to become "very sad" and not want to talk to the offender anymore. She would then say nothing to that child for as long as an entire day. I still vividly remember the pitiful "Mom, please just say *something*." Those were moments in which I had the desperate feeling that such guilt would never be made good again in this life—a very heavy load of guilt and responsibility.

In remembering back, she realized that she had already begun to close herself off at that time, and had split off her true feelings. Anxious, feeling guilty and overburdened, she invested everything in doing what was expected of her, and scarcely dared to be spontaneously herself anymore. Later this child developed strong, well-functioning persona attitudes. The internalization of these maternal demands

haunted this woman her whole life, causing her to constantly expect too much of herself; the "very heavy burden of responsibility and guilt" oppressed her. Only late in life was she able to break through the cycle of feeling guilt and overcoming it by achievement. The writer concludes her notes with the description of the positive influences that she had carried with her from her parents' home. It is precisely these positive sides that make it difficult to recognize the cruel impact of such methods of upbringing:

The stability of my parents' home naturally also imparted much that was positive, for example, the sense of a common family bond that endures to this day; also a good sense of self-esteem, of being "someone." From my mother I inherited a vitality and spontaneity that earns me a lot of sympathy and helps me relate to other people, and remarkably good health that rarely limits my life with illness. Along with that was also a good measure of appropriate ambition, as well as the conviction that everything was actually possible, and most important, that by making an effort one could gain control of egotism and aggressive feelings. Only now, after more than twenty years of successful and happy adult life, did the reverse side of this ability appear: powerlessness and limits, hate and feelings of being betrayed, longing for help and security, sadness and feeling lost. Slowly from out of the broken pieces a whole will emerge again—I hope for this, and am also experiencing it.

At the toddler stage we see the effects of having a mother who was conditioned by rigid moral concepts in feeding her children according to a fixed plan, and in undertaking strict toilet training when they were too young. In the cases of the narcissistic problem described by Frieda Fordham, the analysands were not given adequate emotional care in their infancy; in most cases, nannies with rigid standards were in charge of them.¹³ (See case history on pp. 124 ff.).

The Father's Role

In the fairy tale there is no mention of a father, but patriarchal morality clearly dominates the mother's behavior. For this reason the mother's paternal qualities will be discussed first. In addition to other forms of maternal behavior is the masculinely demanding, domineering behavior that is encountered very often in the past of narcissistically disturbed personalities. The Eros function of the mother, which the child urgently needs for his growth and development, is injured in such cases, and the mother's paternal qualities, her animus aspects, compel the child excessively and too early to believe that things must be understood, achieved, and managed. Naturally no mother can function without making demands, without expressing her animus aspects, and Erich Neumann correctly assesses this instructive function of the mother-child relationship when he writes: "Before (the child) is confronted with the masculine principle as father, it experiences the masculine principle as an unconscious aspect of the mother."¹⁴

The child basically experiences the masculine qualities of the mother as intrusive, but the question is how does the mother intrude: too fast, too early, or in a positive, holding way; this determines whether the child is traumatically frustrated or encounters the demands of the environment gradually so that he can take them in when ready to do so. In this regard, Neumann says:

In her Eros-quality the Great Mother appears symbolically as the feminine-maternal, but in her function of intervention and stimulation she is manifested as the masculine part of her totality, as patriarchal uroboros and as animus. Conscious attitudes of the mother as well as contents of the personal and

collective unconscious play a part in these interventions and incursions into the child's existence. Conceptions and attitudes of the logos-aspect and of morality, as well as unconscious inspirations and evaluating animi of the mother are communicated to the child and direct it. Since all these emotionally charged interventions, regardless of the stratum in which they originate, are manifested in the symbolism of the masculine, the child's problem is whether and to what degree it is open and receptive to these interventions and incursions or closed and unreceptive.¹⁵

Kohut talks in this context of "optimal frustration," and is of the opinion that it is primarily inadequate empathy from the self-object—by this he means the mother or early caretaker—and not so much the lack of gratification of needs that causes self-estrangement. He attributes inadequate empathy from the self-object to the self-object's own narcissistic disturbance.

I believe, in other words, that defects in the self occur mainly as the result of empathy failures from the side of the self-objects—due to narcissistic disturbances of the self-object; especially, and I think, more frequently than analysts realize, due to the self-object's latent psychosis—and that even serious realistic deprivations (what one might classify as "drive" [or need] frustrations) are not psychologically harmful if the psychological environment responds to the child with a full range of undistorted empathic responses.¹⁶

Deficient empathy is deficient mothering, a lack of relationship, and it amounts to what Neumann describes as the intrusion of the mother's animus world into the child's world with no concern for the child's needs. As a result, the child adapts excessively to external demands. In such an unequal interaction between the mother and child, the child is narcissistically cathected, which means that the child is used to gratify the mother's needs. If a child behaves the

THE ABANDONED CHILD WITHIN

way she expects, the mother derives narcissistic gratification. It contributes to her feeling of self-esteem, for example, when other people admire her for having such an intelligent and well-behaved child. Without using the term "narcissistic cathexis," Jung offers a good description of this undesirable "use" of the child. I am quoting from *The Development of Personality*:

Nothing is more stunting than the efforts of a mother to embody herself in her child, without ever considering that a child is not a mere appendage, but a new and individual creature, often furnished with a character which is not in the least like that of the parents and sometimes seems to be quite frighteningly alien. The reason for this is that children are only nominally descended from their parents, but are actually born from the ancestral stock. Occasionally you have to go back several hundred years to see the family likeness.¹⁷

Narcissistic cathexis, in consequence of which the child adapts to his caretaker's ideas and image of him, leads to self-estrangement. This manifests primarily in an emotional disturbance: the child experiences his feelings as not really his own, as not real, and does not experience himself as the center of his own world. A mother who reacts unempathically and cathects the child narcissistically does not provide a maternal receptacle for what the child expresses; she exposes him to a standard, a judgment, an action. For the child to become aware of his own way and his own nature, he needs the support of his mother and the other people around him. Various authors use the metaphor of the *mirror*¹⁸ to describe the mother's function. When the mirror is not clear, it means in psychological terms that the mother wants to see a specific image in it, in terms of her own moral concepts; thus, the child's perception of himself is distorted

and his self-image appears alien to him. First, I offer two representative examples to illustrate the maternal mirroring function and deviations from this.

A child makes cakes out of sand in a sandbox; beaming, he jumps up and runs to his mother, eager to show them to her. In an optimal situation, the mother is open to his joy and pride, and reflects them back to him. When she does not do that, for whatever reasons, the child does not know that the pride and joy are really his; he experiences uncertainty about his own feelings.

The other example concerns so-called negative feelings. A child falls down and hurts himself. He is enraged and feels pain, and screams. He jumps up toward his mother too. In a favorable situation, the mother lets the child know that she understands his pain and his rage. When she does not do that adequately and instead helps him "get over" it too quickly by telling him that it will soon be all right, and when she analyzes it too quickly, for example, by saying that the child simply jumped too fast and wasn't paying attention, she passes over his feelings too quickly. The child thus becomes uncertain about his feelings, and after experiencing this in numerous similar situations, will tend to ask himself later in life whether what he feels is actually real.

I turn now to an example from the analysis of an adult to illustrate this uncertainty about feelings. In a session with me an analysand, Ms. D., described a dispute with a female colleague and began to analyze the incident; but instead of talking about her feelings, she looked for rules for how to handle such an incident in the future. There was nothing wrong with this, but what she did was simply pass over her feelings without allowing adequate space for them. This behavior reflected that of her mother, and can be

seen clearly in the following childhood memory. Once she came home after a quarrel with a female schoolmate. She was furious, sad, and despondent, and wanted to tell her mother about it. Climbing up the basement stairs behind her mother, she started to do so, only to be cut short in mid-sentence by her mother saying that we should never do to another what we would not want others to do to us, and besides, it was not so bad anyway, just a trivial incident. In this way the mother ignored the child's pain, even raising the problem to the level of abstraction, and gave her daughter little chance of becoming aware of her own feelings. Rather than mirroring her, she intruded too quickly with social norms. This made the child feel emotionally abandoned and uncertain of her own feelings; moreover, she missed the opportunity of finding her own solutions to the problem because she accepted her mother's insights and values too quickly.

Adequate mirroring by the mother allows the child to see herself in the mirror; in inadequate mirroring, the mother and her image are mirrored in the child. In her analysis Ms. D. dreamed about her mother's distorted perception of her in the following striking images: "I came home and started to look at the photographs of me and my siblings on the little radio table. To my dismay and great astonishment, it was mother who was pictured in every photo, not my siblings and I."

When the mother mirrors herself in the child, she is actually more important and exerts control, which is expressed in "Mirror, mirror on the wall/ who is the fairest of them all?" from "Snow White" (Grimm 53).

Narcissistic cathexis accompanies emotional abandonment, and means a leap over motherly, caring qualities

in favor of masculine, demanding qualities. Erich Neumann describes such attitudes with expressions such as "(the child) is exposed—usually too soon—to the cultural process" and "socially recognized aggression."¹⁹ This too-early and too-rigid intrusion of the masculine world into the child's world is illustrated by another example of a dream from Ms. D.:

In my parents' garden, under my father's office, is a lizard. She is very pregnant, but she is out in the sun and seems to be doing well. My mother believes she has to help nature along and fiercely pulls the young ones out of the jaws of the lizard with all her might. This tears the last one to pieces. The mother lizard walks away from her young and turns into a wire rack.

Ms. D's whole childhood was marked by her mother's ethical demands, which intruded disastrously on her development: breast-feeding was by the clock, toilet training was too early and too strict, all in an atmosphere permeated by the highest ideals—duty, achievement, self-reliance, and helping others. Both parents were teachers, and they relied heavily on teachability. The child was expected to learn early that everything in life was learnable and manageable; relying on one's own feelings, on one's own subjective reality and organic development, was suspect and distasteful. The dream image of the mother animal turning into a wire rack seems to me to be an striking metaphor for emotional abandonment, which Ms. D. experienced despite the best of care (Harlow's experiments with rhesus monkeys and string puppets come to mind in this context).²⁰ Despite being well adapted and functioning successfully later in life, she was uncertain about her feelings and bore inside her a narcissistic wound. Too early in life patriarchal standards were imposed upon her, which led to

her experiencing her life thereafter as a "wire rack" that she could lean on and completely understand, but that offered no softness and warmth.

Let us now discuss the *real father* of narcissistically wounded people. Along with the unempathic mother's emphasis on masculine paternal qualities goes, in many cases of narcissistic personality disturbance, the actual or emotional loss of the real father.²¹ This intensifies the narcissistic problem in various ways:

The father's absence disturbs the mother-child relationship because the father cannot give the mother the security she needs practically and psychologically to transmit a sense of security, constancy, and trust to the child.²²

With a physically or emotionally absent father, the child unconsciously participates in the mother's pain and anger and is drawn into her sadness, which furthers the narcissistic cathexis and thus contributes to loss of the Self, a fact to which Judith Hubbeck referred in a clinically oriented article.²³

Finally, various difficulties in socialization result for the child whose father is absent. As Carvalho shows in his article "Paternal Deprivation in Relation to Narcissistic Damage,"²⁴ winning a place in the world is largely dependent on the father. According to this author, however, gender-specific differences exist indicating that men are affected more negatively than women by an absent father. In his view, women are more likely to achieve mastery in the professional realm despite narcissistic disturbances.

The absent father, physically absent or in exile emotionally, generally speaking, intensifies the problem of the unempathic mother, and in this sense is involved in self-estrangement. The woman from whose memoirs I have

quoted describes her emotionally absent father in the following way:

In general I feel that my father had little influence on me. I became painfully aware in my earliest days that he hardly "saw" me. It was not this way for all my siblings: my older sister had a very close relationship with my father. When it came to questions of upbringing, and even otherwise, he wasn't there much. Sometimes my mother would say, "We'll have to ask daddy," which seemed to me even then to be just an excuse. Mother had the say-so. My father more likely needed protection from his six children. His frequent illnesses proved that he needed to have someone take care of him. Today I would say he had a great talent for escaping excessive demands by getting sick.

According to my observations, the absent father primarily intensifies the narcissist's feeling of being marginal, of being excluded, especially when his absence results from divorce or early death.

In this fairy tale the causes of narcissistic personality disorder are presented from the perspective of the mother who curses her children. We have compared this fairy-tale figure to the unempathic mother, dominated by masculine moral concepts, whom we often find in the past of narcissistically wounded people. The mother is not supported by her partner, and in many cases has been narcissistically wounded herself. The collective patriarchal context, which can be looked upon as fate, damages maternal-empathic qualities beyond the personal mother, and this greatly affects the child's self-esteem and his ability to love himself.

The concept of fate, which exceeds and puts into perspective the so-called "frustration" of maternal and parental care, needs only to be alluded to at this point and illustrated with a fairy-tale image, related to the introductory

THE ABANDONED CHILD WITHIN

scene of our fairy tale. "The Raven," the Grimm Brothers' title for this tale, begins like this:

Once upon a time there was a queen who had a little daughter, who was so small that she still had to be carried in her arms. One day the child was naughty and would not settle down, whatever the mother said. She grew impatient, and seeing the ravens flying around the castle, she opened the window and said, "I wish you would turn into a raven and fly away so I could have some peace." She had hardly spoken the words when the child turned into a raven and flew from her arms out the window. (Grimm 93)

This child becomes a raven too. The mother who curses the child in this fairy-tale image is linked to a dark event, represented by the dark birds circling around her house—metaphorically speaking, her personality. She is a "mother raven," probably, but one who finds herself living out a dark fate.

Seen against this background, it is, from the perspective of analytical psychology, a negative archetypal configuration that directs the individual's life and brings about her fate.

CHAPTER SEVEN

EMOTIONAL ABANDONMENT AND ITS CONSEQUENCES

The Fairy-Tale Image

In the fairy tale the brothers who have been cursed fly away as ravens. The little sister, who set out to search for them, learns from the morning star where they are living: "It is in the glass mountain that your brothers are."

We have interpreted the ravens as depression, as a prevailing mood of not being "all right," and as the introjection of restrictive and punitive attitudes.

The child who does not feel loved splits himself into a "good" and a "bad" side. The "good" side appears as persona and adaptation, the "bad" side consists of the negative self-image, with such feelings as: "I am bad (because unloved), not worthy of love, guilty, sad, insecure, empty, and scared." These basic states of being result from emotional abandonment, and are the expression of the narcissistic wound. The child constructs defenses to keep from feeling the pain and prevent a reopening of the wound. The narcissistically wounded person's defenses are both rigid and fragile. If their effectiveness is reduced, the person is threat-

THE ABANDONED CHILD WITHIN

ened by fragmentation, which corresponds to the feeling of falling apart. In this situation the ego is also exposed, relatively unprotected from the influences and threatening breakthroughs of the unconscious, which causes fear. It seems to me that in the image of glass, the fairy tale provides an effective symbol for the narcissistically damaged person's defenses.

This brief observation leads to the question of how, in a concrete example, the narcissistic wound, with its painful and dark feelings, is experienced, and how it is portrayed by images from the unconscious. We shall take a look behind the glass, behind such defenses, in the following section about the analysis of Ms. L., and try to describe the range of emotions involved in the narcissistic wound in view of Ms. L.'s past and her dreams. According to Neumann, in such cases we encounter here the reverse of paradise—we experience hell.¹ The sections related to this deal in detail with the various forms of defense available to the narcissistically wounded person. The last section, in conclusion, will be devoted to the fluctuations in the individual's feelings of self-worth.

Ms. L.

The following is taken from the analysis of Ms. L., who was twenty-three when treatment began. Because her defenses had begun to crumble, she felt threatened by eruptions into consciousness of her dark and painful emotions. She was in crisis, and a depression manifested itself quite soon after she started analysis, which led to a reactivation of previous emotional states. To use a fairy-tale image, the glass had broken; the dark feelings had gained more direct access to her ego, and frightened her.

Ms. L. was convinced of her own unworthiness; the corresponding feelings and experiences could be traced back to her early childhood, and the same was true of her problems with work. Ms. L. had spent her whole life trying to please other people, placing excessive demands on herself in order to fulfill their expectations. In so doing she had managed to survive, and had successfully graduated from a demanding nursing program. Highly regarded by others for her sense of duty, she was seen as friendly and helpful. She came into analysis because she no longer subjectively felt mature enough for the demands of a higher position and suffered from depressive moods, but mainly because of severe panic attacks, accompanied by such bodily symptoms as neck tension and a temporary inability to move her head.

It turned out that from very early in her life she had felt rejected. She was the fourth child among six siblings and was born a short time after her mother had suffered a miscarriage. Ms. L. experienced her mother as emotionally and physically overburdened and remembered scarcely ever having known motherly care. As far back as she could remember, she had repeatedly heard that she was not wanted. She also experienced her parents' relationship to each other as having little warmth. Her father, introverted and choleric, was feared, and he tyrannized the children and their mother. Ms. L. and her siblings were beaten by both parents, though mainly by the father. The mother stood between the children and the father, and, probably narcissistically damaged herself, could not give the necessary care and security to the child. Ms. L. repeatedly stressed that as a child she had experienced her life as being under a "curse." Her deep guilt was even further intensified in that her mother had chosen her to atone for the sins and suffer-

THE ABANDONED CHILD WITHIN

ings of the family in a convent. As a small child she had had to promise to become a nun one day, and as an adult woman she still felt guilty at not having complied with her mother's wish. In this context also she still had vivid memories of her mother's bedtime stories about holy children who one day, and not until then, would experience happiness in heaven, where they had earned a place for themselves by their suffering in the earthly vale of tears. As her mother explained it, people make their way by daily digging their own grave, fulfilling the expectations of others and burying their own needs.

Several of Ms. L.'s dreams are quoted below. They revealed an inner experience that Ms. L. had managed successfully to ward off for many years. Obviously, much could be said about these dreams regarding interpretation, transference, and working through, but that must be omitted; of primary interest here are her feelings expressive of the narcissistic wound, and caused by emotional abandonment.

The theme for the analysis was already evident in both initial dreams. Their images speak of her narcissistic wound and provide diagnostic insight:

I am at home, and see a cat with a lot of dry scabs. She has been hurt. Black birds have pecked a large sore in her back and also her spinal cord. I pity the cat and feel that she is mine. I think that she needs to go to a vet, but my siblings and my father disagree.

I and other people are in glass coffins. I am almost suffocating in mine. The coffins are loaded into an ambulance. I believe the oxygen has been turned off, I have only a little air and my hands are tied.

Already in both of these initial dreams it emerges that Ms. L.'s backbone had been broken in a certain sense from the start; she felt cursed and rejected, and that she had no right to live. She initially experienced the black birds as her mother, then as her father, and thought that they signified her unworthiness, but later they were experienced intrapsychically as forbidding, anxiety-inducing thoughts and aggression directed against herself. Her cat had been seriously injured; in this dream it represents not only her feminine instinctual nature, but also the dreamer's experience of being unloved and unwanted. Her parents had killed cats when they were sick or when there were too many of them. Of all the animals cared for on her parents' farm, cats were the least tolerated.

In the second dream the symbol of the glass appears. Ms. L. actually perceived herself and the world as if through glass, and felt that she was not part of the world and was not living. In their imagery both dreams show her precarious inner state and express her deep hurt and her lifelong wound.

The curse that lay on her was this: not having been allowed to live and grow, she felt estranged from herself and her roots, and dangerously exposed to deadly forces, which another dream depicted symbolically:

My back feels constricted. I want to take a deep breath but cannot. Then I look: death, as a skeleton, is pressing each of my ribs together with his enormous hands; as someone calls my mother, death closes his hands even more tightly.

In the language of the dream, her air had been cut off from the very beginning. The skeleton in the dream, as a symbol of death, can be interpreted as an image of the neg-

THE ABANDONED CHILD WITHIN

ative archetypal configuration that controlled her start in life, and thus molded her experience of herself and the world around her.

The following dream shows Ms. L.'s mother. Dominated by her husband, she dares not touch his tree of life. On the other hand, with Ms. L.'s masochistic assistance, she damages her daughter's tree of life:

My mother wants to make furniture, so she cuts down a large walnut tree that stands in front of the house. But she doesn't dare cut down my father's large tree; instead, she cuts down my tree, a smaller one. Someone had sawed off all the branches to the trunk, and said it had never yielded anything. But I remember that it once stood there in full splendor and bore many walnuts. Sadly I help my mother saw up the tree. We saw the wood, and I am amazed at its fine grain.

The tree, whose branches had been sawed off, provides a powerful image for Ms. L.'s experiences, according to which she felt neither rooted nor at home in herself and the world. The extent to which she herself is involved in her own constantly impeded growth appears in the next dream. Here she repeatedly prunes the bush again and again herself, and allows nothing at all to "stay" on it. Everything that in any way came to life—feelings, hopes, thoughts, and positive attempts to do something for herself—was met by a life-denying side of herself with deep distrust, and pejorative thoughts kept her from expressing them.

Although she sabotaged herself time and time again, there was also a part of her, no doubt weak but still open to life, that suffered and experienced the negativity as agonizing:

I have planted a large bean bush. It is wonderful and is boundlessly fruitful. But I abhor the fact that the beans turn brown at

the edges. I prune the whole bush down to a few inches. But it grows back, and again produces the same kind of beans; again I prune it quite low. And again the beans begin to grow. My mother, not my actual mother, examines the plant and thinks the brown color results from the ripeness of the bean. It is still unclear to me whether I should prune the bush again or whether I should believe this mother.

The negative self-concept correlates with her deep-seated guilt feelings in that it is not a matter of actually being guilty, but rather of so-called "primary guilt feelings." In her negative inflation, Ms. L. constantly felt guilty for anything, and everything, and assumed far too much responsibility. Many of her dreams address this theme, for example:

Under serious indictment, I enter the courthouse. However, on the basis of the documents I have brought along, I am acquitted. Jubilantly I go out to the street, but no one believes me. People don't want to let me get off the bus. They block my way, so as to take me to jail.

Insight and acquittal like those in the dream provide little relief from the feelings of guilt because she is masochistically clinging emotionally to her own guilt. Her basic conviction is that she simply must be guilty. The following dream reflects this masochistic basic assumption of her own guilt:

I am playing cards with other people at a table. I am losing, which I find right and good.

The conviction of one's own guilt goes along with the deep-seated assumption that nothing good comes from you.

Everything that Ms. L. did, thought, and undertook was unconsciously colored by resigned and unproductive thoughts. This unconscious assumption entered her dreams

in the image of giving birth to dogs, which for her was tantamount to the conviction: nothing human comes from me; I am not only leading a dog's life but I also ruin everything I do. These deep-rooted guilt feelings had to be dealt with over and over again in her analysis. Almost all my interpretations and interventions were distorted, received by Ms. L. in accordance with her primary guilt, leading her to experience herself as having no right to exist, not even in her own analysis.

Further, the narcissistic wound was experienced as an extremely frightening feeling of having no place to live. In the following dreams, this is expressed in the fact that she cannot live in the house; either the water rises too high, threatening to flood the house, or the wind forces its way in destructively, or fire is about to break out. On an emotional level, such homelessness means fear, uncertainty, deep sadness, and guilt.

Ms. L.'s experience of her narcissistic wound involves being threatened by archetypal emotions² and, in her homelessness, being exposed to the void. In the following dream dread is initially experienced as the recognizable threat of fire, which is then replaced by something dreadful but unrecognizable. The dream ends with the image of a cow that could bring about redemption if it would only swallow up the evil:

I crept behind the tiled stove in the sitting room. My sister is standing in the hallway, mother and father are outside. Something terrible must be happening at this moment. I expect the house to burst into flames. Since nothing happens, I go outside with my sister, sheltering her under my jacket. My other siblings are sleeping. My parents, my aunt, and the neighbors are outside. They are using carbines to shoot into a herd of cattle and hope to finish off the awful thing there, but this can never

happen because the awful thing won't let itself be recognized. My father says the awful thing could be a crab, and that if a cow would swallow it, everything would be saved.

The cow, symbol of consistent mothering par excellence, was not constellated enough in Ms. L.'s childhood, and for this reason could not be introjected as an effective image of a maternal container for herself and as a feeling of being alive, as a stable feeling of self-esteem. As her analyst I had to repeatedly assume the role of the cow who patiently chews the cud for long stretches of time. Things I and other people said were often taken as destructive criticism, and this had to be dealt with repeatedly, "preparing" them so she could "swallow" them without harming herself.

The following dreams also refer to Ms. L.'s homelessness: the raging elements threaten her home. In psychic experience, these images correspond to the lack of a secure inner ground.

A windstorm tears the boards off the roof of my parents' home. Soon the northern wall has been carried off toward the pond. My father nails in new boards, but he collapses in the middle of the work. At a dizzy height I nail new boards between the crossbeams, leaving an opening for the window. Then the attic floor rises; it buckles toward the middle and becomes progressively steeper. It knocks me flat. I crawl through the unfinished wall under the window. I hold on to a thick crossbeam, but my body dangles free in the windstorm.

This dream provides an expressive though sad image of Ms. L.'s home. Actually, she felt unprotected at home, experienced no domestic peace and even less security. As an adult, having long since moved away from home, the sense of homelessness continued as a constant feeling, and she was painfully aware that she could in no way, despite

surroundings that were good and housing that was secure from an objective perspective, feel safe and secure. As the wind is destructive in the dream image above, so the fire rages threateningly in the following dream:

Mother's voice urgently tells me, "The house is burning." I am glad everything is packed for moving. I race down the stairs with my sister. At the bottom I meet my parents. They point to a house farther below from which flames are leaping up. We all look out the window until I show my father that smoke is coming from the basement: our house is ablaze. We all escape, and the house burns down with everything in it.

In Ms. L.'s memory uncontrolled fire was linked to her father's outbursts of rage. But the fire of her own rage was also experienced as threatening because she did not feel that she was strong enough to handle the surging emotions. Ms. L. had not experienced corresponding threats from the elements in her childhood; they are best understood beyond the literal level, as meaning threatening emotions, foreign and strange, as well as the fear of disaster. These fears also remained with her and inhibited her impulses.

Water emerges as an additional threatening element. In the dream it appears as danger of flooding:

I am living in a very meager apartment. In front of the entrance is a narrow footbridge, under which the broad river flows. The water rises and comes up to the windows. Someone says to me that the walls are strong enough to bear the weight. I continually test their strength, and am not convinced.

The house as a symbol of her own secure existence was also often threatened in dreams by burglars who could silently force their way in, and typically the windows of the house had no panes. The glass is interpreted initially as

a symbol of defense. On the one hand, Ms. L. was often scarcely able to defend herself against the invading unconscious, but on the other hand, she had strong defense structures available to her. The latter often showed up in her dreams in the motif of barricaded caves or homes (see tendency to withdraw, pp. 165 f.).

This juxtaposition of, as Neumann puts it, "rigidity and chaos"³ is quite typical for the narcissistically wounded person. The ego rigidity is characterized by a certain fragility, which the narcissistically damaged person experiences as a feeling of falling apart. In such a condition, often called "disintegration anxiety,"⁴ he is threatened by invasion and flooding from the unconscious. In Ms. L.'s daily life this characteristic manifested itself in the fact that, for example, other people's remarks got under her skin to the point that she could not dissociate herself from them. These caused the inner feelings that cast a spell on her when they suddenly appeared. She could get relief in such moments when she suppressed the feeling, proceeded rationally, and thus constructed a probably somewhat rigid but urgently needed defense. (See also characteristic behavior in abandonment, p.164.)

Analogous to the sense of homelessness, the following dreams describe feeling strange and uncomfortable in one's own body. Ms. L. was not confident that her body would simply continue to breathe in spite of all her distress and suffering. She felt as homeless in her body as she did in the houses, so exaggerated was her tendency to let everything get "under her skin."⁵

I dreamed of having a deep, festering wound instead of a mouth. I tried to take care of it, but nothing helped. The skin of my face is cracked; I look at myself in the mirror and notice

THE ABANDONED CHILD WITHIN

how my face hangs down like a caricature, with blood oozing down.

The face, the principal body part in self-representation, is distorted; Ms. L. is not allowed to see herself as whole and all right. It is an experience based on her childhood experience of not receiving enough mirroring and having her own nature brought out by enough maternal love. Rather than confirming her self-image, the mirror, which symbolizes her view of herself, reflects painful fragmentation.

In another dream she says,

My skin is falling apart. A hole forms wherever I am touched;
my whole body is like a huge wound, as though my skin had
been pulled off.

It can also be noted that the dark and overwhelming feeling relegated Ms. L. to the shadow, which led to her experiencing herself as overshadowed. This overshadowing had been with her all her life, and had largely prevented her own nature from being actualized. For this reason she felt confident and happy only when she behaved in a careful, calm, friendly, and accommodating way. Of course, Ms. L. also had shadow aspects in the classic sense, namely, so-called "inferior" character traits. Yet the person who feels so afflicted by such distress cannot and should not become aware of her shadow sides too early in the analysis because they could further damage the ego structure, already prone to fragmentation. The shadow can be approached in analysis only when the analysand's overshadowing has diminished and she has developed more confidence in herself and the world. In this context a commentary by Aniela Jaffé on a passage from Jung's "Answer to Job," in which he speaks of the "unhygienic blackness of the shadow," is worth con-

sidering: "The darkness of the shadow can be integrated without ill effects only if we have become sufficiently conscious of the light: the sense of one's own value should not get lost, darkness should not gain the upper hand. The incarnation of good is a necessary prelude if we are to hold out against evil."⁶ It is important to realize that the person who feels exposed to darkness and destructiveness urgently needs warmth and light first of all. These good elements must be firmly established in the personality before the moralistic shadow question can be taken up.

I find that "Cinderella" (Grimm 21) beautifully expresses the integration of negativity. The evil sisters, who torment Cinderella, are not killed; rather, their influence diminishes as Cinderella gains strength, expressed clearly in the central symbol of the growing tree. At the end both sisters' eyes are plucked out, which I interpret as depotentialization of the negative view of oneself. The central problem for the narcissistically wounded analysand is his need to be released from viewing himself negatively. Increased understanding gradually frees the narcissistically damaged analysand from his tormenting inner threats and from his negative self-concept.

Characteristic Behavior in Abandonment

In this section we shall discuss different forms of defense mechanism. Although each is unique, typical patterns appear from a more distant viewpoint. Starting with the fairy-tale image, we can say that glass protects the narcissistic wound from the pain associated with it. Glass is thus a symbol of the defenses that will be discussed in detail at this point.

THE ABANDONED CHILD WITHIN

A narcissistically wounded analysand appropriately described her yearlong "glass existence" this way: "There used to be a film over all my feelings, I still know how it feels; and I once saw a picture of my situation in a flower shop: the shop windows were cooled with water that then ran down like a veil of tears. And I seemed to myself to be exactly like this. I saw things well, registered them, and so forth, but it was as though I were behind glass, and though tears no doubt ran down in between, they could not break through the glass that separated me from other people and from myself."

Without question, this young woman was sad, but she had no sense of the various ways her sadness appeared, it "simply ran down" like the water on the window pane. The sadness itself was also inexpressible; she could neither share it with someone nor mobilize help with it.

Glass is fragile; a pebble suffices to shatter it. Time and again the narcissist feels his ego weakening, and experiences this as impending fragmentation. He feels the wound again, and tries to ward it off, but a critical remark, the caretaker interfering with the desire for fusion, and the narcissist's own high demands suffice: the coherence of the narcissistically depleted ego is threatened, and his self-esteem starts to falter. To counteract this threat, the child once shifted his attention to parts of his own body to gratify his desire. The adult narcissist's hypochondria, sexual perversions, and stimulation of body parts reflect the frustration he felt in childhood and his attempt to keep it within the tolerable limits.⁷ It turned out that Ms. L.'s fear of disintegration, brought on by insults, caused her to scratch her arms violently, to the point of drawing blood, and she had to wear long-sleeved clothes even in summer.

Mr. Z., whose nature had never been able to develop with sufficient nourishment of motherly love, who went from a "broken home" into an orphanage at a very young age, could never bond with others and was narcissistically disturbed. Once he recounted that he would frequently get to the office too late, and was reprimanded for this. When we looked at this phenomenon, it turned out that Mr. Z. woke up every morning feeling shattered, and was afraid to go to the office because he feared being insulted again. To make himself feel better, he would look at himself for a half an hour and longer in the mirror every day, concentrating all of his attention on the various areas of his face to "see himself together"; for example, he would comb his hair in different ways, attempting to make his hair look "right" for his face. In this Mr. Z. was doing something a good-enough caretaker should have done for him in childhood: mirror him and "see him together," give him the natural feeling of self-worth, that builds up from many such small situations. Looking at himself in the mirror early each morning helped him, at least for a short while, ward off a feeling of impending fragmentation and raise his self-esteem.

Ms. L. and Mr. Z.'s defensive strategies show the connection between the pain of the narcissistic wound and the defense against it. It is a matter of a compromise that helps the individual survive. I call this collaboration between the surging pain and its defense *characteristic abandonment behaviors*, and use the same term to designate all the other defensive mechanisms that will be discussed later. The German word "Gebärde" means, among other things, "behavior," and is related to the verb "gebären," which means "to behave" and "to bear oneself." There are two etymological roots in the word "Gebärde," one is the Old High Ger-

THE ABANDONED CHILD WITHIN

man "gebären" meaning "to act," "to behave," and the other "beran," which means "to bear."⁸ In this context, characteristic abandonment behaviors mean, accordingly, that the narcissist behaves toward the narcissistic wound in a specific way, and he also bears, or rather endures, it. In defending himself against it, he is able to endure the pain. Characteristic abandonment behavior is rooted in childhood experiences, but continues and maintains the narcissist's self-estrangement into adulthood. I use the term "characteristic abandonment behavior" synonymously with defense mechanism, but prefer it to the latter term because it encompasses the person's emotional past, thus suggesting an empathic understanding.

Overadaptation is a characteristic abandonment behavior. To describe it, I shall start with Ms. B.'s picture (Figure 10), in which a stooped figure is carrying a small black child in a pouch. The faint yellow lines on the blue background mean, according to Ms. B., thunder and lightning, referring to the parental reprimands she once suffered and that led Ms. B. to withdraw into herself and to overadapt to external demands, clearly expressed by the stooped, kneeling figure. To maintain this adaptation she had to freeze her own feelings. She used blue lines to represent this freezing process. The little tree between her thigh and her stomach seems to me to represent her undernourished autonomy, symbolizing her frail tree of life. Underneath was the deep-seated feeling that she was bad and unloved, emphasized by the child's black color.

The characteristic abandonment behavior of conformity begins with narcissistically wounded people in childhood. They make an "arrangement" with unsympathetic surroundings. The psychic function with which they adapt

is called the persona.⁹ Everyone, of course, must conform to a certain extent in order to function in society. However, in narcissistic wounding an excessive importance is placed on the persona attitude, at the cost of the individual's autonomous development. The persona becomes a mask concealing the true personality. In making a similar distinction, Winnicott uses the terms "true" and "false" self.¹⁰ When it is excessively developed, the false self amounts to a facade, and is artificial in that it does not correspond to the person's inner reality. The Jungian Rushi Ledermann talks of the narcissist's robot personality, and in using this strong term, she also clearly indicates the self-estrangement such conformity causes.¹¹

With Ms. B. and Ms. L., we see the persona abandonment behavior in their attempts to lead a *shadowless* existence, to be inconspicuous in order to avoid the risk of reliving earlier traumas. Because it led them to be especially obliging and flexible, this behavior made both women very popular. Ms. L. once expressed her behavior in these terms: "Because of my guilt, I can be bought, and am available for anything and everything." The following dream makes clear just how painful such overadaptation was to her:

Part of the top of my skull is removed so I can adapt to society. At the same time, the back of my head is tilted toward the front, considerably changing my appearance. I feel like an ape, but people say I am a doll.

Ms. L.'s conformity contained an element of poking fun at herself (the ape in the dream) and of making light of things that hurt her. This is a type of "manic defense."

Conformity can also manifest in a strong *identification with collective values*, so-called societal values.¹² In his

deep insecurity, the narcissistically wounded person finds it easier to behave like "everyone else" and to take on the opinions of others so that he will not have to have his own individual point of view. A good example of this can be found in "Cinderella" (Grimm 21). In this fairy tale, Cinderella's individual development is set into motion when she asks her father for a twig. As you will recall, the branch knocks her father's hat off his head. I interpret this hat as a symbol for collective values we adopt (hunting cap, baker's hat, doctor's cap and gown). Narcissistically damaged people use "old hats" in order to avoid agonizing over their own point of view.

Renouncing one's own feelings is another typical abandonment behavior. The narcissistically damaged person learned to ignore his feelings in early childhood. Feelings, however, contribute to our inner lives, our animation; to lose them impoverishes the personality. But the person with a narcissistic wound loses them early in his life. His feelings are often dulled, and in general they do not seem really to be his.¹³ In the emotional abandonment that largely characterized his childhood, he experienced little mirroring that would have validated his feelings. But this is not the only way that a person can be made unfamiliar with his own feelings. Feelings are often repressed because they, especially those considered negative, do not fit into the family's value system. For this reason, the narcissistically wounded person finds it difficult to relate at a feeling level to himself and other people, as well as to things and situations.

Thus, it is not by chance that despite a sometimes rich potential for feelings, he shifts to *functioning with his intellect and his ability to rationalize*, another characteristic abandonment behavior. With this behavior he successfully

represses painful situations so as to avoid being reminded of them. Ms. B. had been able to bear her narcissistic wound largely by adapting and using her intellect, but she had a deep need to be emotionally involved. She lived out this side of herself as a kindergarten teacher, lavishing affection on her young pupils. However, in the meantime she could summon up no mothering for herself. Not experiencing her own feelings was a survival strategy made possible by her intellectual abilities. She had not only hidden the lively child in herself, who was full of feelings, as Figure 10 shows, she had constantly rationalized away her legitimate needs. This approach was a direct continuation of her parents' behavior toward her. In this context, her initial dream should be mentioned:

She had borne a child and put it in a box, which she then packed in several additional boxes. One day she took the child out; she had shrunk in the meantime, and was only as big as her thumb. She placed her on her breast, quieted her, and the child began to grow stronger.

In the course of analysis many different meanings came to light; an important one was the box as thought pattern, indicating that her excessive thinking inhibited the development of her spontaneity and autonomy. (For more about the further course of her analysis, see pp. 303–17). Rushi Ledermann¹⁴ compares the narcissistically wounded person who splits off his feelings and favors his intellect to a Russian wooden doll; you open the doll up only to find another doll inside. When all the dolls have been opened, there remains a tiny doll that symbolizes the child of the narcissistic person whose growth has been restricted. Ms. B.'s dream had a similar theme.

The *tendency to withdraw* is another characteristic

abandonment behavior. In addition to the pattern of repressing feelings learned in early childhood, narcissistically wounded people also have a general tendency to withdraw. Feelings go unnoticed, and are not expressed at all. This seems to me to intensify the feeling of not "belonging to" oneself and of being marginal around other people: people who are damaged in their ability to love themselves withdraw from others, and tend to be reclusive. Ms. L.'s dream provides a good image for this tendency:

I've been trapped in an old vault for a long time. It is not unpleasant for me, but I find it confining. I hear voices from outside telling me to come out. In the course of time a hole has formed in the wall. I wait a long time until the passageway is large enough for me to get through. At this point I could try it, but I don't take the risk, as though doing this would betray something.

The concept of betrayal at the end of the dream deserves comment. I have noticed that many narcissistic people believe they are betraying something when actually they are demonstrating their own autonomy and being open toward other people—so strong is the taboo on these liberties. I believe it fits with the long-held and almost unshakable belief, "I have no right to live."

From the archetypal perspective, the conviction that you have no right to live links to the constellation of a negative mother imago. Narcissistically wounded people are often relieved to hear such an explanation. But when it comes to finding out where this life-denying archetypally determined pattern fits in with the person's early childhood and his caretaker, we encounter extensive *childhood amnesia*, which is characteristic of the narcissistic problem.¹⁵ The thread to the child of long ago has been broken, the trail

covered over. If, as therapists, we ask about the person's childhood, he usually knows what happened, but no emotions are connected to the memories. He describes his childhood without enthusiasm and often even apathetically, with the implication that the whole subject is just too banal. Childhood amnesia can also be considered a characteristic abandonment behavior. Amnesia helps ward off former pain, but also warded off in the process is the guilt that results from criticizing early caretakers. However, this warding off only partially explains childhood amnesia. The most important contributor is a lack of mirroring, which causes emotional abandonment. For the child who knew only inadequate mirroring, his experiences seem unreal and he has trouble relating emotionally to things that happen to him. Thus, we find no treasure chest of memories; his childhood is recalled only as a gray, disorganized period of time.

Although narcissistically wounded people are inclined to neglect their own feelings, this does not mean, as has already been discussed, that they have no feelings. On the contrary, they are perfectly capable of strong and passionate feelings. However, strong emotions are threatening to the ego; indeed, in their full intensity they at times break through the fragile ego boundary.

Among these emotions is the so-called *narcissistic rage* that I view as another characteristic behavior in abandonment. This is rage that is wholly disproportionate to its cause, and is accompanied by the desire for revenge. Its goal is eradication of the aggressor without showing him any empathy. It differs from a mature person's aggression in its marked resentment. I have observed three patterns: The enraged person may be relatively unconscious of his

THE ABANDONED CHILD WITHIN

rage, and may instead experience physical symptoms, such as migraine headaches. It can also make its presence known in the form of wild fantasies of rage that are suppressed. Both forms occur relatively often in narcissistic personalities with clear-cut persona adaptation. Finally, in certain personalities narcissistic rage appears openly and unrestrained as soon as analysis begins, which may relate to a severe disturbance with borderline symptomatology (between neurosis and psychosis), described by Kernberg.¹⁶

The following three examples illustrate how rage can appear in dreams:

A huge bomb is said to be lodged in our barn. I unpack the bomb and carefully put it in a corner where no one will find it again.

I savagely trample on my son, who is lying on the floor. I jump higher and higher as though I were on a trampoline.

An enraged bull is pursuing. I try to escape, I play dead but the bull knocks me down and rolls me back and forth on the ground with his horns.

These examples were all dreamed by people who had been insulted the previous day. In the first dream the rage is very controlled and hidden. The second dream emphasizes the victim of the rage, showing how the other person is trampled with complete ruthlessness, the ego forgetting even that it is dealing with a person. Here the fascinating aspect of the pleasure derived from narcissistic rage is presented graphically. The third dream vividly shows how blind rage overcomes the person's ego and forces it to the ground. In emphasizing the inner event, this dream shows that the victim is the ego that cannot differentiate itself from the rage.

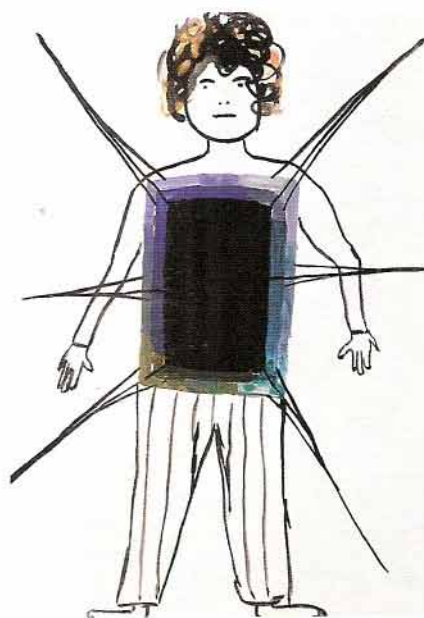


Figure 1



Figure 2a



Figure 2b



Figure 3



Figure 4

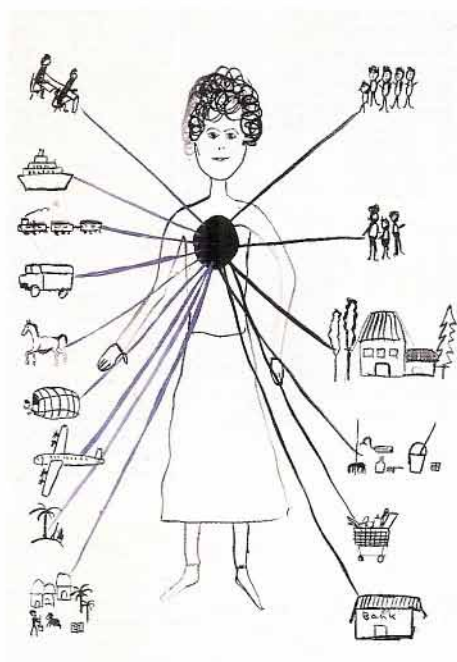


Figure 5



Figure 6

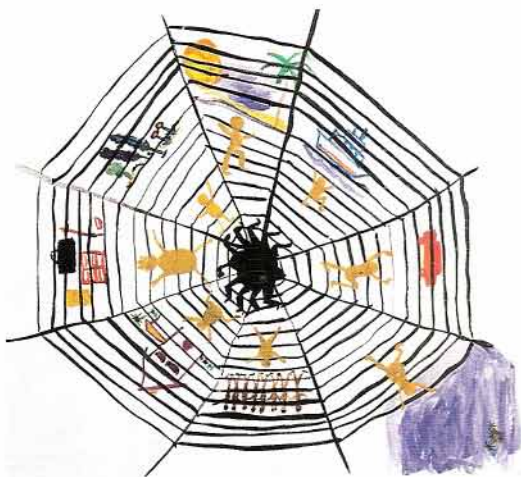


Figure 7



Figure 8



Figure 9



Figure 10



Figure 11



Figure 12



Figure 13



Figure 14



Figure 15



Figure 16

Neumann connects narcissistic rage with primal abandonment;¹⁷ Kohut for his part sees narcissistic rage in connection with self-love and views it as an insult to the person's grandiosity.¹⁸ Both views are important.

In this context I recall an analysand who suffered severely from narcissistic rage. The smallest disturbances caused a terrific storm that often lasted for hours. At this level, such fits of rage clearly resulted from a *lèse-majesté* that the analysand was also aware of. With this reaction to insults coexisted her ever-present fantasy of closeness; when she raged, it was her greatest desire that someone would hug her rather than abandoning her. When this happened, the rage died down. The fantasies of closeness led to her remembering childhood experiences of being abandoned, led also to memories of how she had dealt with her own children, whom she—in the same way her mother had done with her—allowed to cry for hours while she stuck to a rigid feeding schedule.

The focus on the model of abandonment leads to viewing narcissistic rage as a cry for closeness. Deprivation research, in particular Bowlby's investigations in this area, has shown that the even youngest child uses rage to bring his caretaker close. If his desire for closeness and contact is constantly deprived, Bowlby¹⁹ says, there gradually develops a "dysfunctional anger" that overshoots the child's original goal and combines two signals, namely, "Don't come close to me, I hate you" and "Come close, I need you." In this sense, narcissistic rage is a characteristic abandonment behavior; indeed, it expresses the abandonment and wards it off at the same time. I believe that Bowlby's dysfunctional rage corresponds to narcissistic rage as a phenomenon. This involves more than just using a different term for

the same thing, however. In attributing rage to something other than grandiosity and primary narcissism as traditional psychoanalysis does, Bowlby opens up a new perspective on abandonment and closeness, offering an insight that along with the insight into grandiosity, is of great therapeutic significance.

As a final behavior characteristic of abandonment we shall consider *narcissistic depression*. Ms. L. once said casually in a session that she wondered if she had not "whitewashed her explosive nature with a veneer of sadness." This comment made sense. Actually, Ms. L. did not trust her own feelings; she warded them off as well as she could rather than paying attention to them, and in the process became ever more estranged from herself. Ms. L. had a history of chronic latent depression. As far back as she could remember, she had felt depressed, gloomy, sad, and lifeless. Her depression was behavior characteristic of abandonment in that she warded off any sad feelings and emotions (especially rage) that frightened her in order to keep them within tolerable bounds.

It is interesting to note that Alice Miller also views narcissistic depression as a defense against emotion and as an expression of the loss of Self.²⁰ In her view, depression is closely connected to the narcissistic wound, and she believes, correctly in my opinion, that from the moment the multifaceted feelings of the wound can be felt and the process of grieving over the "crucial time lost" begins, the possibility of healing is present.²¹ (For more about this, see Ms. B.'s depression, pp. 304 ff., and grieving process, pp. 309 f.).

In this connection, it is also important to point out that grandiosity can be seen as a defense against depression. Grandiose fantasies, as a search for and obsession with

echo, can keep depression in check. Yet the opposite is just as true: depression can also be a defense against grandiosity. As Hultberg²² has shown, grandiose fantasies are not only experienced as stimulating; in their persistence they can also be experienced as tormenting (see Mr. Z., p. 101 and pp. 280 f.). They link to high expectations, and the thought of having to fulfill these, with the simultaneous experience of being unable to do so, results in resignation and depression as a defense against grandiose fantasies.

Let us turn to the characteristics of narcissistic depression. Every depression indicates a reduction in self-worth.²³ In all forms of depression, it is difficult to extend narcissistic libido to the object. Depression in itself is thus a disturbance in a person's narcissistic libido and a manifestation of low self-esteem. What then is particularly characteristic of narcissistic depression? Freud's well-known position is that melancholy has its roots in a loss that has become unconscious. For the narcissistically wounded person, this concept involves damage to his self-esteem resulting from his lack of motherly feeling having become unconscious. However, narcissistic people experience loss of bonding previous to any actual bonding, and loss of self-worth before it has had a chance to develop. Germaine Guex (see pp. 86 f.), whose study of abandonment was a precursor of the discussion of narcissism, also accurately states that "here it is not a matter of a lost feeling of self-worth so much as one that has never been acquired."²⁴

Typical for narcissistic depression are first of all *emptiness, barrenness, and a general lack of life energy*²⁵ that appears as a disinclination to work, inability to concentrate, and lethargic joylessness. In my experience, these traits appear as the depressive background of the narcissistic per-

THE ABANDONED CHILD WITHIN

sonality. C. F. Meyer, the Swiss writer who suffered from depression himself, expressed this barrenness in a famous poem²⁶:

Shipped Oars

Trickling water are my oars, now shipped;
Down into the deeps slow drops have dripped.

Nothing grieved me! Nothing made me gay!
Dripping down's a sorrowless today!

Under me—ah, vanished from light's bowers—
Already dream the lovelier of my hours.

Out of azure depths calls yesternight:
Are some sisters of mine still in the light?

Ms. S. is the first of two examples of this from my practice. She exhibited severe pseudo-vitality with underlying depression.²⁷ For a long time we could not deal with this in her analysis because whenever I responded to her feelings, she told me she did not understand. She also experienced a kind of gray fog moving between us that made her forget what I said. She experienced confusion, disorientation, and helplessness, but soon returned to her cheerful vivaciousness. This was an aspect of the way she had interacted with her mother. Her mother was an emotionally abandoning mother in that she told her daughter again and again, "Mommy has to be told everything, there is nothing that Mommy can't know." To come to terms with this intrusive mother who disregarded the child's nature, as a child Ms. S. had, as she put it, "to close herself off" from her. Furthermore, this initially incomprehensible gray fog between us was rooted in the fact that her mother always had to be right, even when

she was obviously in the wrong. As a child she once came home from school beaming and told her mother that one times one is one, but her mother insisted that the result was zero. The child went in search of her father to confirm that what she had said was right. Triumphantly she came back and told her mother this, but the mother only answered, with a shrug, "Well, all right." In this way Ms. S. had learned to dismiss her own thoughts and feelings, and she made up for her present-day emptiness and barrenness by over-achieving because that alone made her feel real.

Mr. C., who experienced his mother as constantly overdemanding, often felt resigned and depressed, and he functioned without feeling any joy in life. This state was rooted in his childhood experience of only partially escaping his overdemanding mother. Failing to carry out her demands resulted in punishment, fear, and guilt, so he came to terms with her by mechanically going through the motions of doing what she asked of him while emotionally he went into exile. From the very beginning, the mother saw her only son as heir to the family business, and unconsciously tried to mold him into a responsible adult. When his father died suddenly—Mr. C. was ten at the time—he succumbed more and more to the role of a little adult. Without siblings, surrounded almost exclusively by adults, he felt under constant pressure to take over the burden of responsibility as the future owner of the business. His own guilt and dissatisfaction gained the upper hand; he did his best, but it was never good enough. In addition, the older he got the more he realized that he was not cut out to be a businessman, yet he saw no way of pursuing his true interests. Later he did put enough physical distance between himself and his mother to be able to pursue the area of study for

which he had a greater aptitude. What remained was a latent depression; he felt empty and desolate and often experienced resignation. "I never get anything done, but nothing is worth it anyway," were ever-recurring thoughts. His inner experience was that most of what he did somehow slipped through his fingers, and he felt that he was not entitled to have what he wanted. In this respect his mother lived on inside him in the form of a mother image that denied him his own life and the feeling of being alive.

Whereas chronic, *latent* narcissistic depression is experienced as an inner void and desolation, interrupted periodically by a temporary resurgence of energy, *manifest* narcissistic depression is characterized by the fact that the people who suffer from it tend to minimize their depression and believe that their complaints about it are somehow not real. Battegay, who conceived of narcissistic depression as nosological unity, has this to say about the narcissistically wounded, depressed personality: "Narcissistically disturbed people are never able to mobilize people around them for help as the purely endogenous depressives can . . ." ²⁸ "Even when they suffer severely from self-destructive tendencies, narcissistically disturbed people are, for instance, inclined to maintain that their afflictions are probably not serious . . ." ²⁹

Wunderli cites the additional criterion that narcissistically depressed people can rarely be recognized as such from the outside, ³⁰ which makes sense because they adapted so well to their environment as children that their false identity, developed over the course of time, starts to feel like their true personality.

Battegay believes that it is difficult to distinguish narcissistic depression from endogenous depression, ³¹ in view of how easily one blends into the other; however, he thinks

that precisely this tendency to minimize the depression is an important criterion for a differential diagnosis. While the endogenous depressive is very demanding and gets others to help him, the narcissistically wounded person becomes despondent and suffers silently. We see this in the countertransference, in that the therapist is also affected by her client's discouragement and helplessness, which is important to take note of in any case as a diagnostic differential.

One of Ms. B.'s drawings portrays this lack of courage particularly well. She drew it while in the midst of a phase of deep depression, depicting herself as faceless and having no hands or feet (Figure 11). This is how she portrays her feeling of being only a shell of a person. On the left side of the figure we see red garlands. According to Ms. B., they represent barbed wire. Her tendency to torment herself masochistically pretty much dominated her life during this depression. Having no hands is, in my experience, typical of the self-portrayal of the narcissistically depressed person, who feels that she is unable to manage or take anything else "in hand."

An adequate description of narcissistic depression must include the severe *masochistic brooding*, characterized by so-called negative inflations. A person who suffers this feels responsible for anything and everything, and is inflated by guilt. She not only feels responsible for past and present failures, she is also deeply convinced that she is to blame for her own depression. As one woman wrote in her journal: "In my depression I continually think about the fact that something must be wrong, that I am depressed because there's a part of my psyche that I just don't know about. Then come all the suspicions about myself—yet behind these suspicions isn't there a Puritan ideal, a grandiose

THE ABANDONED CHILD WITHIN

inflation?" As the writer correctly assesses it in her journal, the reverse side of this masochistic inflation with guilt is grandiose inflation telling her she must have no faults and be beyond reproach—be perfect. The narcissistically damaged person never demands from others the impossible standard of integrity with which he torments himself.

The psychologically trained narcissist misuses the shadow concept of analytical psychology, which views the shadow as morally inferior, and meticulously lists all the shadow aspects of his personality, driven by the unconscious belief that he should have no shadow, that is, be perfect. Similarly, he misuses analytical psychology's concept of neurosis, which views a neurosis as a dissociation from other sides of the personality, and continually broods about which sides are split off in order to find a cause for his depression. In the process he unfortunately misses the fact that it is precisely the empathic self-affirming attitudes that he has lost. In addition, he has lost the ability to affirm his own incomplete being, a being that he cannot accept because it is overshadowed by both negative and positive inflations, and violates his absolute of "all or nothing." Negative and positive inflations overshadow his being, and tragically, he cannot accept himself because of his unconscious belief that he must have no imperfections.

Gestures of Longing

The person who feels abandoned longs for this condition to end. The person who experienced abandonment as a child has locked this pain inside himself, and comes to terms with it by adaptation and other behaviors characteristic of abandonment. The pain he experienced as a child has become

unconscious; however, the longing for affirmation has imprinted itself on his behavior. This longing stays with him in the form of various fantasies that sometimes preoccupy him.

In our fairy tale the longing for affirmation is fulfilled only at the end, where it seems to be linked to the larger context of finding home—and finding oneself. This is a long journey.

The narcissistically damaged person at first looks for affirmation elsewhere. Since he experiences himself in his depths as unloved and abandoned, and these conditions link to not having had a supportive environment, he or she can do nothing but long for affirmation from other people. But this leads to disappointments. Though a child needs a devoted mother intimately connected to him or her and ever-present to fulfill even unexpressed needs, this is no longer possible for the adult. No adult can find another person who offers the unconditional love and acknowledgment that a mother could give him. And finally, harsh reality teaches that there is no substitute for a mother whom he would have loved because she loved him, and of whom he could have been proud. However, this yearning does not go away; it becomes an unconscious motivating force behind fantasies of paradise, and marks the behavior of the narcissistically wounded person in a characteristic way.

Before I explain further the concepts of how these longings characterize the narcissist's fantasy life and affect his behavior, I want to cite a fairy-tale image that symbolizes the longing. It is from the short Grimm tale "The Willful Child" (Grimm 117):

Once upon a time there was a willful child who refused to do anything his mother wanted him to. For this reason the Good

THE ABANDONED CHILD WITHIN

Lord became displeased with him and let him get sick. No doctor could help him, and before long he lay on his deathbed. When he had been lowered into the grave and the earth was spread over him, all at once his little arm popped out again and stretched upwards. When they put it back in and put fresh earth over it, his little arm popped right back out again. Then the mother had to go to the grave herself, and after she struck the child's arm with a rod, it was pulled back in, and then at last did the child rest in peace beneath the ground.

The fairy tale impressively illustrates abandonment by God and people. The child is naughty, and as punishment he is allowed to become sick, which means this is decreed by God; then he dies, and all because of his willfulness. It is a dreadful experience, dreadful because it was not moderated and eased by an empathic mother. Expressing his needs—the child's attempts at autonomy—is reprimanded to the point where his reprehensible willfulness merits the death penalty.

In contrast to the fairy tale, the real child does not die when her independent impulses are restricted; she merely forces herself into a role, she adapts, and her true personality goes into hiding.³² Winnicott says that the child's "gesture"³³ denotes spontaneity, self-expression, and the desire to have someone else acknowledge and welcome this gesture, thus encouraging her ability to love herself.

By analogy to this fairy tale, we can say that the person injured in her self-love always has her hand out, trying to get what she once lacked. This is a gesture expressing her longing for a mother and maternal care; however, it is also a gesture that is "struck down" time and time again, resulting in disappointment, offense, rage, and depression each time she allows herself to hope for fulfillment, because the adult world is very different from the world of children.

This gesture can be understood as a defense against the narcissistic wound by compensating for the loving mother he lacked as a child.

As a counterpart to the behavior characteristic of abandonment, I propose calling the compensatory striving involved in the longing for the mother in the broadest sense a *gesture of longing*. The verb "gesticulate," from the Latin "gesticulari," meaning to make vigorous gestures, contains something more active than the word "behavior," which I am using to characterize particular forms of defense as characteristic of abandonment. Whereas the abandonment behavior is to be understood as a survival strategy, the gestures of longing are best interpreted as a compensatory, active search for better possibilities.³⁴

The persona of a narcissistically wounded person often has marked attitudes³⁵ that influence him to try to be perfect. Such perfectionistic attitudes are no doubt important for the narcissistically wounded person; however, he finds his own sense of self-worth and meaning in receiving recognition and mirroring from others that allow him to feel whole, and to a certain extent, loved. By such characteristics the highly organized persona reveals two things: what the person lacked in childhood, and his efforts to undo this deprivation through recognition from others.

Ms. D., whom we have already discussed, described how her gestures of longing encouraged her to adapt by recounting how her mother constantly demanded an upright posture—even symbolically—from her. The straight back—adaptation in general—had also become second nature for her in a figurative sense:

"Just sit down!" my mother would say and give me a slight nudge. That was how she "touched" me, showed "her tender-

THE ABANDONED CHILD WITHIN

ness" and paid attention to me. She was really attentive, she saw everything that didn't suit her, everything that wasn't the way it was supposed to be, and how it should be according to her idealized standards: honest and upright. Did she, for instance, sit up straight? I don't believe so, but as her daughter I was supposed to, since she would not have wanted a hunched back for herself either. But no one's back can be made as straight as that; every time she nudged it, it curved more. This is how our dialogue went. And I constantly had a bad conscience about not being able to sit up straight, about not trying hard enough to fulfill her expectations, about always forgetting my back and just letting it go, just "sitting" when I sat and "standing" when I stood, and about always getting caught with a hunched back. Shouldn't I afterward, when I could no longer endure this bad conscience, have tried a thousand times harder or at least have actually "always tried," to see if I couldn't really "learn" to keep my back straight so my mother could have stroked me lovingly for it just once? But today I actually think that if my mother had simply stroked my "hunched back," then it would have just grown straight by itself.

In the phase of working through her relationship with her mother and her demands, Ms. D. became painfully aware of how overburdened she had been her whole life, trying to receive recognition and affirmation. She did get recognition and praise when she performed well, but she did not receive the love she was desperately trying to get when she put out her hand.

However, the longing expresses itself not only in the desire to be mirrored and loved; it also involves seeking out and attaching oneself to admirable and important people. The narcissistically wounded person deeply needs to feel connected to other people, and she reacts extremely sensitively to the slightest sign of being ignored. In those moments when she feels that she is no longer on the same

wavelength as others, she loses her bearings and feels estranged not only from them, but from herself. To avoid feeling this way, she does everything she can to adapt and fit in. When she experiences such moments, she tries to keep them within tolerable limits by taking control, sometimes in an offensive way. This behavior conceals the longing to experience herself in "participation," or fusion, with the people around her.

This is the reason why one often finds narcissistic people around people they can admire and whose glamour they can share. While on the one hand there is something like the "gleam in the mother's eye," a metaphor with which Kohut describes the mother's empathic reaction to the child, it seems to me that the opposite also exists: the "gleam in the child's eye," as an expression of her pride and joy in a mother whom she can admire and love, and to whom she "belongs." It is as much a matter of longing completely to "belong to" another person as of loving and devoting herself to her.

We can see this desire for the "gleam in the child's eye" in an example of a vignette from Ms. S.'s analysis. In one session Ms. S. talked about a lecture I had given a few days previously. She was especially interested in whether it had taken place in the largest auditorium in town, and whether I had received enough applause; finally, she also wanted to know which dress I had worn. Her questions centered around the fantasy that she had been there too and that after the lecture I had taken time to talk to her, had let her share in this success by giving her my attention at that moment. The questions and fantasies centered around someone she admired and constituted a gesture of admiration, showing her own inner child's deep need to react to another person

with a gleam in her eye. In looking at her life, it turned out that Ms. S.'s relationship to her mother was disturbed in that she could not admire her, and this was magnified by the fact that she thought her father was ashamed of her mother.

I turn now to several examples taken from everyday life to illustrate the gestures of longing. The examples are intended to show the extent to which the former child's unfulfilled longing attaches itself to the adult's highly developed attitudes. Both poles of this longing can be seen in these examples, to be loved and to be able to love, to be accepted and to "belong to" someone. These are basic human needs. But they become excessive in narcissistically wounded people because their narcissistic needs were not fulfilled in an optimal way when they were children. For them, being loved and accepted turns into a demand for the mirroring of their grandiosity, and the need to love and feel that they "belong to" someone else expresses itself in insistent *idealization*. I remember a colleague from years ago who always became visibly annoyed when she felt ignored, and proceeded to set a tone of manipulative friendliness combined with a manipulative know-it-all attitude. She began to criticize other people and to take control, complain, and make demands. Usually she made them feel they ought to do things for her that they neither wanted nor were obligated to do. For the colleague, it meant reestablishing control over an environment that was supposed to mirror her because she unconsciously viewed it as a mother. After such incidents, the woman would return to being the stable and well-adapted colleague who was easy to work with. What was revealed in such situations, triggered by the fear of being ignored, was the longing for mirroring, recognition, and love. An incident she considered to be abandon-

ment had brought her narcissistic wound to the surface, and rudely called attention to itself in this gesture of longing. The person confronted by this felt exploited, controlled, and distanced.

The other example illustrates the well-known fact that there are narcissistic people who urgently need admiration from those around them. I am thinking here, for example, of being invited to a house where you are expected to play so exclusively the part of an admirer of the house, the meal, and the furniture that your only role as a guest is as admirer. In this role one experiences himself as nonexistent; no one wants to know anything about one. After such a visit one feels strangely depleted, and it becomes clear that one has invested an excessive amount of energy solely in expressing admiration.

Both of the following vignettes show that narcissistic personalities often misperceive their own experience in order to maintain a sense of compatibility with someone else. An analysand once bought himself a tape recorder that he very much enjoyed. At home with his wife in the evenings he would tinker with it, using it to record radio broadcasts. One evening his wife quite congenially said she was going into another room because she could read better there. He immediately said, "No, no, don't go. I was about to stop." So the wife stayed and he refrained from recording, but every time she left the room he busied himself with the tape recorder again. He began to realize how he was compromising himself in order to maintain harmony with his wife and win her acceptance: unwilling to hurt his wife, he ignored his own interests. He overlooked his own experience of both inner and outer reality in order to win approval.

Another woman would meet a colleague after work

and ride home with her. She was bitterly disappointed one day to see the colleague engrossed in conversation with a man. She realized immediately that she would not be able to count on riding home with her that day, but she intruded into the conversation anyway, suggesting to the two that they all go for coffee together, an invitation they turned down. She reacted to this with deep feelings of abandonment and envy, but instead of experiencing them directly she warded them off with rage and grandiose withdrawal. Afterward she realized what had happened: At first she had perceived, correctly, that the two were so intensely absorbed in conversation that they probably did not want to be disturbed. However, for her this meant the threat of being left out. To deal with this feeling, she had butted in, giving in to a gesture of longing. When the two refused her invitation, her narcissistic wound surfaced and the resulting feeling of abandonment was almost more than she could handle.

However, this longing not only shows up in actions, it also strongly molds the individual's *fantasy life*. In narcissistically wounded people we very often see the fantasy of being the center of attention and being admired; equally often appears the fantasy of having days of pure bliss in harmonious unity with another person, unspoiled by any kind of disturbance. These fantasies are constructed in detail, and the experience of them is so real at times that reality gives way to these daydreams of grandiosity and an ideal state of being. Although the daydreams are experienced as almost real, they are in a way unconscious, and are also warded off by the ego's reality principle. The realistic ego is aware of them; the fantasizing ego is not aware of them and becomes wrapped up in them. Thus there are two simultaneous modes of experiencing, each oblivious to the

other. Such fantasies are likewise to be understood as gestures of longing and as exaggerated expressions of the quest both to give and to receive love.

In Kohut's view, the gestures of longing can be interpreted as expressive of narcissistically wounded people's fixation on the grandiose self and on an idealized self-object.³⁶ The fixation on these archaic configurations lasts even into adulthood; on the one hand, the grandiose self strives for echo and acceptance, and on the other, the idealized self-object is sought. (See pp. 89 ff.)

In analytical psychology, this is called a longing for paradise, a constellation described by Mario Jacoby in his book of the same title.³⁷ Paradise is understood here as a state in which the individual's needs are totally satisfied and he and his environment are a perfect fit. Two archetypal desires are involved in being taken captive by the archetype of paradise: the desire to be loved and admired, and the desire to "belong to" an ideal person. At the experiential level, the yearnings and gestures of longing correspond to the longing for paradise. These coincide with the grandiose self's striving to be admired and attach itself to an idealized self-object described by Heinz Kohut. (See pp. 90 ff.)

Fluctuating Self-Esteem

Characteristic kinds of abandonment behavior and gestures of longing are opposites. The kinds of behavior characteristic of abandonment are close to the dark aspect of the psyche. Gestures of longing, based on the desire to love and be loved, appear in the form of striving for mirroring of one's own grandiosity and for ideal people and relationships.

Alice Miller calls the states bound up with behavior characteristic of abandonment and the gestures of longing "depression and grandiosity."³⁸ The person whose brilliant virtuosity successfully wards off the feelings associated with the narcissistic wound is regarded as grandiose. For depressive narcissists this is not, or at least is no longer, possible; however, they too have grandiose fantasies, just as grandiose people have depressive elements in their psyches.

The fisherman's wife in the tale of "The Fisherman and his Wife" (Grimm 19) exemplifies grandiosity; she will not rest until she has climbed the social ladder. She does not overcome her megalomania until the moment when her efforts to become God are thwarted and she ends up once again in the "pigsty." Variations of this fairy tale show, however, that it is not always the wife who strives for the heights; male characters sometimes act this way too, as a survey by Heinz Rölleke has shown.³⁹ The depressive narcissist is illustrated by the Cinderella figures in fairy tales; yet, there are also male figures who sit in the ashes, especially in Scandinavian tales.⁴⁰ Grandiosity and depression often occur together in the same person, however. The fairy tale about the ravens that we are discussing symbolizes this: grandiosity is embodied by the sister's shadow-free existence, and the depressive by the ravens in the glass mountain. We also see both sides clearly in the Grimm Brothers' version of "Cinderella" (Grimm 21), in which the depressive element is symbolized by Cinderella and the grandiose is depicted by the two vain and arrogant sisters. This combination turns up in numerous fairy tales, one of the best known of these being "Mother Holle" (Grimm 24). "Gold Mary" and "Pitch Mary" can be interpreted as the depressive and the grandiose sides of the narcissist. These

fairy tales, of the type "kind" and "unkind" girls also suggest an effective approach to therapeutic treatment of the narcissistic problem. Always in the same sequence, the tormented and overworked girl makes a journey into the underworld to seek redemption from her depression. The girl's values are praised by Mother Holle, and she is rewarded with gold. Only then does the conceited, grandiose girl go into the underworld, where Mother Holle punishes her by throwing pitch at her, so that she can become aware of her shadow. Applied to the therapeutic situation, this sequence indicates that at first it is best to work mainly with the depressive elements in narcissistically wounded analysts. Obviously this cannot be done in chronological order; it simply means that it is better when the therapist focuses his attention and his empathy on the analysand's abandoned-depressive side.

This juxtaposition of depression and grandiosity manifests itself in a narcissistically damaged person as *fluctuating self-esteem*, characterized by the extremes of feeling first exhilarated, and then once again depressed. Narcissistically wounded people have no stable sense of their own self-worth; rather, it fluctuates, revealing a personality without a well-established sense of identity.

The images in the following dreams by Ms. L. portray this inner state of vacillation between exhilaration and depression. In all three dreams the dream ego experiences distress as something she began enthusiastically that then reverses itself for no apparent reason.

I am putting flowers in young girls' hair, yet as they turn around, the girls "wilt." The fresh flowers look ridiculous on the gray, unkempt heads.

THE ABANDONED CHILD WITHIN

I bake a cake for my sister. Together with a large picture I start to wrap string around it, but then it gets too large for the post office to accept it.

I am out in the rain arranging flower pots on the terrace. But they fall out of my hands down to the street, where they land shattered beyond repair.

In attempting to integrate this fluctuating self-esteem, the narcissist blames either himself or others, depending on whether he is integrating his feelings depressively or grandiosely. Both approaches bypass reality, and distort it. The depressed narcissistic person criticizes himself excessively, and tends to produce the most implausible reasons to explain something that went wrong. This depressive integration is based on primary guilt feelings. In other words, in such cases the narcissist takes on too much guilt and responsibility because in the depths of his soul he is convinced that a terrible revenge will be visited on him someday. For this reason, the analyst must repeatedly help the analysand distinguish primary guilt feelings from appropriate guilt feelings. The following dream of Ms. S. very clearly shows how an unimportant incident can be subjectively experienced as a horrible catastrophe:

I lightly hit a parked car with my bumper. This car then started to roll. I watched as it rolled away across a large empty intersection and then went on down a street. I didn't really know what to do, and kept hoping it would stop on its own. But it was eerie, all the same, and as I walked down the street, I saw from a distance that a terrible accident had happened. Smoke was rising from a dense crowd of people. I was afraid, I knew I was to blame, I had been a coward and would be put on trial. It was inconceivable. But maybe no one had even seen it. But even then my conscience would bother me, and it would probably be found out anyway. Then a war was going on, and the

victors came into the house and made us put up our hands and surrender. Would they torture us or not?

Something that can happen to anyone, namely, hitting the bumper of another car, is here magnified into a catastrophe, and by the end even takes on the dimension of a war. This is exactly how it goes with this problem. Having a shadow side, and sometimes acting accordingly, is inevitable, of course, but to the perfectionistic narcissist, that means guilt and catastrophe. She does not understand that other people have, metaphorically speaking, a buffer zone, and can tolerate some "hits." Thus Ms. S. reacted to the slightest incident as though it were a catastrophe. When she was a child, the smallest shadow behavior (that is, a mistake, or coming home late) sufficed to cause a major conflict with her mother. Her mother's anger was expressed in a ban of silence that lasted for days, ending only when the child apologized.

In grandiose integration, the narcissist successfully wards off the depressive side, yet the view of reality is just as distorted as with depressive integration. Ms. S. would, for example, occasionally overlook frustrating incidents by making a grandiose retreat and letting her overbearing demeanor make other people feel responsible. This side of her personality appeared in a dream as a woman dressed immaculately in white. She was in the midst of a crowd of people, but looked past them and would not establish contact with any of them.

Since narcissists do not initially consider fluctuating self-esteem a problem, they tend to look elsewhere for the cause of their difficulties. I am of the opinion that the many changes or new beginnings we see in narcissistic people's lives have to do with their fluctuating self-esteem. When

THE ABANDONED CHILD WITHIN

she is feeling low, the narcissist often seeks another life context—a change of occupation or a new partner, for example. Fantasies of paradise that appear suddenly favor the change, and the narcissist abruptly burns her bridges to the past. At first she feels happy with her new start in life, but the familiar discontent soon reappears, and she again sets out in search of new horizons.

In looking back at his life, the thirty-year-old Mr. W. realized that professionally he had made several new beginnings, believing that he had always been looking for a new challenge, but no sooner had he found it than his discontent returned, leading to still another basic change. Today, to be sure, he did not have to look back to see if he had actually achieved what he had wanted, professionally as well as personally, there was actually no dispute about it; yet he was not happy. He complained that he often felt powerless and resigned, had poor concentration, and occasionally felt irritated. In short, there was too little life in and around him. At this point he wanted to understand what caused these states, and he found a good many explanations to help him understand his discontent in psychological terms. Among other things, he believed that he needed to integrate his anima in addition to developing his inferior feeling function.

Mr. W. was not wrong in his evaluation of what he needed in order to change. However, if the analyst plays along with these constantly changing ideas, the narcissistic fluctuation of self-esteem might be overlooked, and despite the best intentions of changing, the narcissistic problem would remain unaltered. One does not attain zest for life and living by constantly striving for new goals. When I called his attention to the fact that his various career changes and the continually changing views of himself

might possibly be related to fluctuating self-esteem, he was relieved. It subsequently turned out that he had been constantly oriented toward change, and was unconsciously taken in by fantasies of paradise. From this new perspective, he thought that someday he might be able to be himself, even with all his inconsistencies.

Grandiose and depressive states distort a person's sense of reality and relegate his ordinary personhood to the shadow. While in grandiose behavior the person pretends to be better than he is, in depression he belittles himself. Both states are very often accompanied by emotional fantasies that the narcissist wants to realize in his life. Clarity is their most distinctive feature, and their effect is to overshadow the individual's present life. Before I pursue this idea further, let me give an example.

In one of her sessions Ms. S. told me about visiting the house of an acquaintance of hers where everything was very beautiful, expensive, and perfect down to the mirror-lined bathroom, with little cream jars lined up precisely between exquisitely tended green plants. Deeply impressed by this visit, she could not get rid of fantasies of having a life of such luxury. These fantasies completely overshadowed and saddened her. When she realized that she had exhausted all the possibilities, she was able to rest for a while, but not for long. She quickly found a new fantasy. She imagined herself as an ascetic—that must be the right approach to life; everything would be organized, everything would be set right then; it was right to give her money to the poor. But she soon realized that this fantasy too would involve completely destroying herself.

Such extreme fantasies are to a certain extent images that can be understood as *an unconscious search for identity*. They express the desperate search for oneself, a search that unfortunately always bypasses one's own existence.

THE ABANDONED CHILD WITHIN

The fascination is so strong because in these images, the narcissistically wounded person experiences such clarity about herself. "The world and I made sense," an analysand once said. Such images are fantasies of paradise: a trouble-free existence in which the individual fits smoothly into her environment. Ultimately these fantasies are based on the longing for a mother who loves her and whom she can love. In grandiose fantasies, Ms. S. is admired because she has arranged her world so beautifully (the woman of luxury), in depressive fantasies she gets recognition for humbly fulfilling her ideals (asceticism).

Such images of searching for who she is dominate the narcissistically damaged person's life and distance her from the conflicts and ambiguities of normal everyday existence. In connection with above the example, I want also to include a relevant dream:

Ms. S. dreamed of two contrasting types of woman, of a stereotypical lady of luxury and of a freaked-out female hippie. At the end of the dream she saw a lifeless rag doll hanging on a cross.

This last scene made no impression on her in the dream; she just observed the outlines, shadowy and vague. As in her waking state, extreme fantasies also appeared in the dream, the stereotypical lady of luxury and the female hippie. We interpreted the cross with the rag doll, only hazily perceived in the dream, as a symbol of her own reality. It was like this in reality: the extreme fantasies made her own life seem as lifeless as the doll, so her life was a cross to her. She disliked being human, between opposites with her own ambiguities, and at times experienced her life as banal.

However, the narcissist's personality is frequently completely intact. In many cases they do their jobs not only

well but often very well, and they know this intellectually, but not emotionally. Their own achievements mean little to them, and whatever increase in self-worth they experience is only temporary because they lack the necessary emotional resonance really to feel satisfaction, pride, and joy in their own success. For this reason, the most important aspect of therapeutic treatment is to concentrate on strengthening the client's self-awareness, his ability to mirror himself, to experience feelings, to take an interest in his everyday life and his whole style of life, in short, to bring to light the analysand's subjective experience of reality as shadow existence with warmth and sympathy.

With these images of searching for who one is and the corresponding grandiose as well as depressive fantasies and states, to see them as complementary to the conscious attitude, as unlived shadow parts that must be integrated, is not the point; Ms. S., for example, paid tribute to both asceticism and luxury. Grandiosity and depressiveness are not components of the shadow, but rather states, with corresponding images of the search for who the person is, that relegate his normal everyday existence to the shadow. The attempt at withstanding the conflict of the opposites is well suited, however, for taking on these extreme states with their fantasies, though the aim really is to strengthen the ego and help the narcissistically wounded analysand, who has been shaken by the opposites, to accept himself as a normal human being with positive and negative sides, to endure the ambiguities of life. That is a cross we all have to bear, but for the narcissist this is extremely difficult to accept, because of his fluctuating self-esteem and the extremely positive and depressive fantasies that pull him in one direction or the other.

CHAPTER EIGHT

APPROACHING THE SUFFERING

The Fairy-Tale Image

Let us return to our fairy tale of the Three Ravens. After the scene in which the curse takes place, it continues:

These three brothers had a little sister who loved them very much. She got so upset at their banishment that she had no rest or peace until she had set out secretly to search for her brothers. She took nothing on the long, long journey but a little chair as a provision against weariness. And all this time she ate nothing but wild apples and pears. But search as she might the ravens were nowhere to be found. Once only did she see them fly over her head. On that occasion one of them dropped a ring and when she picked it up she saw it was the very same ring she had once given to her youngest brother.

The heroine thus notices that something is not right. She looks for her brothers, taking a little chair with her on the long journey, and eats wild fruits along the way; psychologically speaking, the transformation has gotten underway.

She first encounters the ravens when one of them drops a ring, and she recognizes it as the ring that she once gave her youngest brother as a gift. Contact is made in this way;

APPROACHING THE SUFFERING

the ravens are coming close. Analogously to the ravens coming close, in the treatment of narcissistically wounded personalities, we gradually approach the wound and connect to the suffering, symbolized in the fairy tale by the ring. This fairy-tale image allows us to be more specific than the general statement that we are coming close to the suffering. In German, when people say that someone is "talking over someone else's head," it means that the person is being ignored. In this sense, the flying ravens can be viewed as animus opinions that bypass the heroine. Contact has now been established with them by finding and recognizing the ring; the person who recognizes her animus opinions has a chance to replace collective views with her own individual ideas.

After this first stretch of the way, the journey continues on "to the very end of the world." Thus in the fairy tale the first stretch of the way extends to the heroine's encounter with the ravens. Up to this point she has been searching but has not yet found anything: she must also endure the fact that nothing has been found, and that no solution has presented itself. After she encounters the ravens, her journey continues in the knowledge that she will find them somewhere.

In working with narcissistically wounded people, I have repeatedly noted that for a long time the analysand cannot acknowledge or talk about his suffering. Up to that point we have to search for something that is unknown, as the analysand is protecting himself from suffering.

In the fairy tale further mention is made of a little chair that the heroine takes with her on the journey to rest on. In addition, the fairy tale says wild fruits are used for nourishment. The narcissistically damaged person simply cannot

THE ABANDONED CHILD WITHIN

do this one thing: namely, stop, sit quietly, reflect, and meditate on things. Engrossed in habitually pleasing everyone else, he is scarcely able just to sit, in the figurative sense. In analysis it is hard to persuade the analysand to be introspective. For this reason, at the beginning of analysis the analyst gradually helps the individual to make contact with and trust his own capacity to "sit," which involves treating resistances empathically. The wild fruits can be interpreted in this context as the analysand's attitude of protecting himself at the beginning of analysis, and experiencing what the analyst has to offer as nothing but "wild fruits."

The image of the long journey can also be applied to analysis. With this in mind, problems that arise during the treatment of narcissistically wounded personalities will be discussed here increasingly from this point on.

The fairy-tale images lead us first to questions about the beginning of analysis, during which, as the next section will show, there is a certain distance from suffering. In the therapeutic situation, distance from suffering means resistance to the interpretation of the analysand's unconscious material. If in the characteristic behaviors of abandonment and the gestures of longing, we see the defense and compensation of the person who has been injured in his ability to love himself, we then need to describe the types of resistance. But the point is not merely to describe, but rather to come to an understanding of such resistance as a protective mechanism.

Distance from Suffering

Discussing the beginning of analysis in "The Psychology of the Transference," Jung says that it often takes the an-

analysand a long time to approach the unconscious. He calls this phase the *stage of rapprochement*.¹ In the case example by Frieda Fordham (pp. 124 ff.), the analysand talked about various problems she was having, but these were to prove not to be the cause of the problem. When Ms. Fordham told her the disturbances went deeper than this, the analysand decided to undergo a lengthy analysis. Evidently she discovered her wound—Fordham speaks of depression, feeling unreal, and an inability to feel—very quickly.

In my experience, it takes a long time as a rule for narcissistically damaged analysands to be able to relate to their symptoms—in other words, to their suffering. Before this they look for causes of the problem in relationship problems, somatic complaints, career difficulties, and so on, arguing that if they were only free of these burdens they would be better. I believe this kind of argument should be tolerated in analysands, especially in the initial stages of the analysis. The fears in his depths, which are actually fears of disintegration, are appearing on a different level, where they can more easily be verbalized and related to, and this relieves him. The analyst who actively exposes the analysand to his fears threatens him too soon, and runs the risk of seriously endangering him. His ego might be exposed to a surge of overwhelming emotions before he has learned to trust the analyst. By allowing the analysand to hold on to tangible causes, the analyst keeps the fragmentation in check and lends support to the ego. Heinz Kohut thinks that initially it is not so much a matter of making the unconscious conscious as of helping the analysand contain the tendencies toward ego fragmentation.²

In the following case there was a very long phase of “rapprochements.” Only after nearly two years of analysis

THE ABANDONED CHILD WITHIN

could the analysand relax her protective attitudes enough to approach her pain, communicate it to me, and reexperience it in the transference.

The fifty-year-old Ms. S. came to analysis for various reasons. In the first place, she intended to become a therapist herself some day. Second, she described a problem with her husband; and finally, various psychosomatic problems—migraines, among other things—motivated her to enter analysis.

From all appearances, Ms. S. was well adapted. She had easily finished school and professional training, and had been active professionally prior to, and to some extent during, her marriage. In spite of all the complaints, she had a fairly stable marriage, had brought up four children and was on good terms with them. Ms. S. was interested in psychology and stayed active in various social functions in her town. Her narcissistic problem manifested itself in her persona attitudes, which had a protective, or defensive, function and were tinged with tendencies toward and demands for perfection. How dominated she was by the archetype of paradise showed up primarily in her relationship with her husband. Here her oversensitivity, fragility, vulnerability, rage, and demandingness could be seen in full measure. The wounded child in her experienced her husband as the former unempathic mother, and expected devoted care, attention, and all-encompassing consideration from him. Naturally he could not give her such mothering, and this plunged Ms. S. into despair, reproach, and narcissistic rage for hours at a time. When these episodes had run their course—they occurred mostly on weekends—she was once again the solid, dependable, well-adapted, and caring wife.

To keep her narcissistic wound within tolerable limits,

Ms. S. constantly had to keep up her "image." By carrying out her many activities perfectly, she obtained enough influx of narcissistic libido to survive emotionally. At this stage of the analysis her background depression was not approachable. She also had extensive amnesia about her childhood and the emotional pain she had experienced as a child; she had lost the connection to her childhood. Unconsciously, however, the former child made its presence felt through the desperate longing for paradise in the aforementioned weekend crises between her and her husband.

This interaction with her husband should actually have taken place with me, in the transference. Yet for about two years she needed me to talk to about her marital problems and psychosomatic complaints. She wanted help in helping herself. I had the important function of mirroring her and hearing about her everyday life. This was understandable, and I accepted the long phase of "rapprochements" as indicative of her probably accurate sense of her own vulnerability. It took this long for her to develop trust, to enter into a therapeutic working alliance, and gradually to bring her desires for paradise into analysis, to substitute me for her husband so that she could experience the longings and frustrations with me. Only after these two years could she accept and use me as a reliable-enough transference figure. From that time on, she accepted the suffering in her depths, and her energy was no longer invested solely in protective attitudes. She began to moderate her demands for perfection, which helped her treat herself more lovingly. She felt less responsible for anything and everything, and accepted her migraines as genuine suffering and no longer as merely an impairment she had somehow caused herself. During this period she came to a session with a headache for the

first time, and allowed her fantasy of being cared for, nurtured, and pampered to be verbalized. She allowed me to share in her suffering. She no longer talked "about things," as though everything were taking place outside of analysis.

In terms of the fairy-tale image, the ravens had come close to the wound and the suffering. This transformative step ushered in a long period of working through, culminating in more stable self-esteem and a deeper anchoring of her personality as her sense of herself increased.

A dream concerning her inner self initiated this period. *Ms. S. dreamed that she and her husband were hiking in the mountains. The path led through a dense forest. Suddenly a clearing appeared on the horizon, and a lovely mountain lake was in front of them. In its center was a small waterfall.* In this archetypal image new potentialities were already taking shape: vitality in her depths and a connection to nature. In the dream the path led through a dense forest; in the analysis, we were working our way through the thicket of what was happening in the transference. (More about the typical forms of transference of narcissistically wounded analysands will be described in detail in Chapter Ten.)

Specific Protective Attitudes

Primarily in the phase of rapprochements, yet also throughout the whole course of analysis, the analyst encounters what is usually called the analysand's *resistance* to her interpretations. The analysand's behavior, described in the next two chapters, can be understood as resistance, but in my opinion, it is best understood from the perspective of *protective attitudes*. The analysand can relinquish them only when enough reliable experience with the analyst has

helped him to feel less need to protect himself, and he can start to open up to his own unconscious and to the analyst.

Though the concept of resistance plays a comparatively large role in psychoanalysis and can be equated with Freud's psychoanalytic treatment of resistance,³ analytical psychology interprets and also respects resistance as a "defense mechanism."⁴ Because analytical psychologists view the unconscious differently, their view of the concept of resistance is not as harsh as that of psychoanalysts. In coming to terms with the concept of resistance within the context of analytical psychology, Wilke proposed doing away with the concept: "An unconscious that has a prospective function and that is considered as compensatory to conscious awareness and is thus not only in opposition to the ego and not closed off from the ego by a censor, ought actually to produce less negativity and 'resistance' from of the ego than is possible according to the psychoanalytical personality model."⁵

I shall therefore speak of protective mechanisms and attitudes rather than resistance. It is precisely with narcissistically wounded analysands that these must be taken seriously, and understood and respected as indicative of an accurate assessment of the person's own vulnerability.

Entering into analysis is often especially difficult for narcissistically wounded personalities because they generally have a deep *mistrust* of others that hides behind a facade of cool indifference. Linked to this mistrust are lofty *expectations of healing*. On the one hand, they fear a repetition of earlier traumatic experiences. On the other hand, they long for things to be different just once; maybe the analyst will be the person who can, at last, guarantee his right to live. The analysand with a grasp of reality analyzes

these attitudes correctly and most likely does not overtly bring them into play at the outset. These circumstances then operate covertly, and require especially high empathy from the analyst.

With this combination of mistrust and high expectations, the analyst is perceived in the transference as having two faces: as ideal and ready to accept the gestures of longing that were frustrated in childhood, and as destructive because of the trauma the analysand experienced with his early caretakers. The duality of experience makes it difficult for the analysand at the beginning of analysis, when no reliable therapeutic working alliance has been established, even to show up at the sessions at all. He feels that he is at the mercy of alternating and contradictory feelings about the analyst.

Since the narcissistically wounded analysand grew up in an emotional vacuum, he is not used to paying serious attention to *how he feels about someone else*. Such feelings were never taken seriously in his childhood, and thus they are unconscious, not perceived, owing to a tacit agreement between himself and his earlier caretakers. In my experience it is important for the analyst to address these alternating feelings, and thus help the analysand to understand them. The fact that narcissistically damaged people often break off therapy seems to me to have a great deal to do with how difficult it is for them to stay connected to another person in spite of contradictory feelings in analysis. I believe that in such cases the analyst should break the strict rule of abstinence and take the initiative in responding to these feelings when opportunities arise.

Ms. L., whom we have already discussed, had several dreams about both her mistrust and her high expectations of

APPROACHING THE SUFFERING

the analyst right at the beginning of analysis. I want to include two examples of these; they are *transference dreams*, with a female figure who has both positive and negative traits. The good side reflects the longing for such a figure with whom she can identify; the negative represents her actual experience with her mother. The mother image in the analysand's psyche was split; she had experienced mainly the destructive side of the mother archetype, and thus the negative image had been constellated in her. She had experienced the positive side too seldom, but it remained an archetypal impulse, whose expression in ideal images, fantasies, and strong emotions was understandably frightening. The first dream went as follows:

I am in a lilac room just like this one [referring to my consultation room]. In the corner stands a lovely woman dressed in lilac, as I would like to be, and then I too am dressed in lilac. But then I get scared and run. I go out the door, the woman goes past me, furious, with bloody wrinkles on her face.

Without going into the details of the dream, it seems clear here that the longing for fusion with the beautiful woman turns into the opposite; the dreamer experiences fear and is pursued by the figure. Approach gives rise to deep anxiety in the sense of mistrust and fear of the repetition of negative experiences.

In the next dream:

My analyst lives in the restaurant "Sonne" (sun). Actually I was supposed to have known the house for years, but I can't seem to find it for a long time. Someone gives me the address. Then she is sitting on the veranda on the second floor. She looks at me angrily and her face is white as a sheet.

Here too, at the moment of approach, while the dreamer seeks out the sun and warmth (the dreamer's own associ-

THE ABANDONED CHILD WITHIN

ations) hoped for from the house and its occupant, the scene changes: she encounters a negative, evil figure.

At the beginning of analysis Ms. L. was extremely fearful and exhibited a marked distrust that was associated with her high expectations of me as her analyst. She idealized me, and did not perceive me as another human being like herself. It was important that I take notice of these fears and expectations, that I bring them up in the session and deal with them, because she would not bring them up on her own. As it turned later, she was filled with fear every time she took the actual road to my house and walked the distance from the front door to the waiting room. She was unsure whether to ring the doorbell, and was reluctant to use the bathroom for fear that she might fold the towel the wrong way. Tormented by such fears, she went to the waiting room, worrying that she might have made too much noise when she opened the door. In the waiting room she imagined that a hidden camera was monitoring her and recording all the mistakes she made for me to see. During the session she was tortured by the fear that I would quite literally seize her by the collar and put her out the door. Of course, at the beginning of the analysis these fears could not yet be connected to her childhood—those memories were too far from her consciousness—but it was important to notice and discuss these feelings with the analysand as part of her current experience. Prognostically positive was Ms. L.'s ability to endure the tension of experiencing both a negative and positive transference to me as *one* person. Some analysands cannot do that, and when only one or the other is realized in the transference, the other constellates in a subsidiary transference outside of analysis. This kind of splitting is much more difficult to deal with; several authors view it as a borderline symptom.⁶

An additional element, especially noticeable at the beginning of analysis, is the tendency of analysands to nullify the therapist and his therapeutic efforts; this is known as a negative therapeutic reaction. Such authors as, for example, Ledermann and Schwartz⁷ refer to the strong barriers that narcissistic personalities put up in the face of anyone approaching them. Ledermann says in this connection that such analysands seem to her to be holding placards with "Keep out" written in large print. Fear of the analyst's intrusion becomes evident when narcissistically disturbed analysands encourage the analyst to talk about how his day has gone, or discuss ideological questions or his therapeutic methods. I experienced this once with an analysand who went into detail about his clients and asked me for advice during his first session. He was also very interested in my therapeutic methods, and finally he wanted to know what I thought about my colleagues, the other lecturers at the Jung Institute. He did not talk about himself, and it was clear that he needed as much information from me as possible to get his bearings. This quite clearly signaled his "Keep out" to me, indirectly expressing his fear of analysis. I considered it inappropriate to deal with this situation analytically in these early sessions. Only later, when other information seemed to confirm his "Keep out," did I find it appropriate to examine this behavior pattern with him.

I believe it is important to support narcissistically wounded analysands' efforts to stay in analysis. Some analysts consider this unimportant, and expect the analyst to abstain from this as much as possible. In my opinion this conceals the analyst's own narcissistic problem; he fears making himself too important if he encourages the analysand to continue analysis.

In the phase of rapprochements, analysands some-

THE ABANDONED CHILD WITHIN

times develop and tenaciously hold on to a negative transference soon after a brief positive transference. Narcissistically damaged analysands' negative transference can for several reasons be understood as a protective attitude. They are employing rage and aggression to protect themselves from their own hidden feelings of emptiness and depression. Furthermore, we should not forget that narcissistic people have a precarious sense of their own self-worth that swings back and forth between the depressive and the grandiose poles. The possibility of liking the analyst and of being accepted and valued by him can dangerously overstimulate analysands; Hultberg⁸ has called attention to this. Extremely idealized relationship fantasies can suddenly appear. Such fantasies are harmless in themselves, but the narcissist's fragile ego is disagreeably pressured by them, and he can lose his footing. It is understandably frightening suddenly to experience the possibility of relationship and closeness that have been sought in vain for a lifetime; in his panic, the analysand tends to withdraw and hold on to the negative transference. It is easier for him to experience the analyst as a new version of an earlier negative relationship pattern than it is to venture into this dangerous, unknown type of relationship.

In his studies on schizophrenia, Searles differentiates loving from being loved in another way. He draws attention to the fact that many people greatly fear that their love will not be accepted and will end up out in the void.⁹ They fear being filled with love and having no one to welcome and accept it. The idea of his love not being received is just as distressing as the notion that the other person could love him, could find him worthy of love. For this reason, narcissistically damaged analysands prefer to cling for a long time

to the negative transference. It protects them from the fear of plunging into emptiness and depression, guards against the repetition of traumatic events, and shields them from the fear both of loving and of being loved.

We shall discuss Ms. A. and her transference in this context. At the beginning of analysis she clearly fluctuated between positive and negative transference. Ms. A. often rejected my interpretations. She signaled this "Keep out" with her standard assertion, "I don't understand what you're talking about." Each time her need to protect herself had to be respected. I was a threat to her, and she was reluctant to have anything to do with me. Occasionally she even attacked me, openly showed aggression, and engaged me in pointless argument. Behind all this was the hidden depression that we could not deal with at this early stage of analysis. The transference situation did become more positive in some respects, however. She let me come closer and asked for emotional support, which I, in my inexperience with narcissistic disturbance at that time, gave too freely. This support overstimulated her and led to idealized relationship fantasies. Once when I returned from vacation, Ms. A. wrote to tell me that she could no longer continue analysis. We discussed her decision to discontinue analysis in the sessions following this. In the process, it turned out that my emotional support had produced a flood of stimulating thoughts and fantasies, which deeply frightened her. One of her fears was that she might be lovable; the other was the idea of caring about me. Equally disagreeable was the thought that if she allowed herself to like me, she would cast herself out into the void, so to speak.

No doubt we had succeeded in momentarily lifting the veil of secrecy of the negative transference, and realized

THE ABANDONED CHILD WITHIN

that it was a protective mechanism; however, it nevertheless remained, and we had to put up with it. It signaled that the analysand could not yet imagine getting close to another person without being subjectively convinced that she would be traumatically frustrated and wounded anew.

The negative transference had an important function, it guarded Ms. A. against her troublesome fluctuation between grandiosity and depression, and allowed her to keep the painful feelings it concealed within tolerable limits. In the course of the analysis, which lasted seven years, the relationship fantasies entered the therapeutic process, where she could experience and work through them. In the process her overelevated aspiration for paradisiacal harmony with another person was gradually brought into perspective. This aspiration had not been optimally gratified in the mother-child relationship, and was therefore still bound to the archetypal longing for paradise. Where the archetypal level is encountered, the human realm is exceeded; the archetypal element must be modified by the human-personal level of experience. Ms. A.'s excessively high ideals gradually gave way to genuine relatedness to herself and to others. (Compare paradise transferences and shadow integration, pp. 266 ff.).

The Negative Animus as a Protective Mechanism

Jung used the term "animus" for the unconscious masculine image in the woman's psyche. Its counterpart is the "anima," the man's unconscious feminine side.¹⁰

A positive animus gives the woman enthusiasm, energy, inspiration, and the capacity for reflection. Negatively, the animus appears in the form of an overabundance of col-

APPROACHING THE SUFFERING

lective patriarchal values that inhibit the expression of the woman's feminine Self. The narcissistic insult that women have experienced for centuries in a patriarchally molded culture continues as the animus in each individual woman's psyche. Men are also strongly defined by patriarchal ideas, and they lack enthusiasm and differentiation of feeling when their anima cannot express itself. For this reason, it is altogether necessary to talk about men's animus problems as well.¹¹

In terms of causation, we can assume that too early an emergence of patriarchal values into the mother-child relationship leads to the severe negative animus problem of narcissistically wounded people. For example, patriarchal ideas of heroism value bravery and encourage the repression of pain and suffering. Inclined to adapt, the narcissistic child introjects patriarchal demands and learns to overlook her own emotional pain. As a rule, this attitude continues unaltered in the adult narcissist. Adaptation protects and helps the individual survive; in this respect, the negative animus is a form of defense, and can be designated a characteristic behavior of abandonment. The tendency to accept the values of society and the inclination toward intellectualizing and rationalizing that were interpreted as characteristic behaviors of abandonment (pp. 163 f.) can also be considered facets of the animus.

I include discussion of the animus here, with protective mechanisms as a form of resistance, because it seems to me that the animus plays an important role as patriarchal superstructure of the personality in male as well as female analysands with narcissistic disturbance, and always protects the analysand when he feels threatened.

In the individual the negative animus manifests itself

THE ABANDONED CHILD WITHIN

in passing judgment, maintaining collective opinions, and should/ought demands. Though valuable in themselves, they have a negative effect on the psyche and the environment when they are not tempered by feeling-based, individual, and situational points of view. When such moderating influences are missing, the individual's essential nature is pushed too far into the background, and consciousness expresses itself in a one-sided, patriarchal way.

It is precisely the narcissistically wounded person who finds it difficult to put general opinions and judgments into perspective, since he is not accustomed to taking his feelings seriously and considering his own point of view. The negative animus very often expresses itself in such judgments as, for example, "I'm nobody and can't do anything." As a projection he passes this judgment on to other people, and finds nothing at all good about them. The narcissist believes such judgments more often than not; indeed, as a rule he is not aware of them. Thus, it is already a first step in the differentiation of consciousness for him to become aware that he makes these judgments. Once he becomes aware of them, the ego can then come into play, and can adjust the generalization to fit his subjective situation at the moment. In analysis we see animus judgments when the analysand holds on tenaciously to the negative transference and rejects the analyst's empathy and all of her positive interpretations. The analyst is also pressured to take part in discussions aimed at criticizing and passing judgment.

Often the animus is coupled with spitefulness and rigidity; however, by these attitudes the analysand is signaling the analyst that he feels threatened and is using such devices as protective mechanisms necessary for his survival.

Among the most typical ways the animus expresses

itself are in statements that analysis is of no real use to the analysand at all. Sometimes he seems to be trying to make sure the analyst gets as much material as possible, unconsciously assuming that eventually the analyst will have "done" something with it, and have a once-and-for-all solution ready for him. Behind this lies the patriarchally ingrained doctor-patient model: the patient holds out to the doctor the part that is hurt, expecting her to cure it. That too is an expression of self-protection, of resistance. The analysand quite simply cannot yet allow himself to talk about himself. Patriarchal animus demands also make it difficult for him to take his own inner processes seriously, to value and ultimately to talk about what is going on inside him. He holds back large portions of his inner life, keeping them in a secluded area whose boundaries he rigorously defends out of fear that someone might attack it.

I consider it unhelpful simply to view appearances of the negative animus as such, that is, without seeing them as aspects of personality. To me it seems necessary to connect the patriarchal superstructure expressed in the animus to the family situation and determine its place in the individual's life. I also consider it essential to understand the animus as a protective mechanism against latent depression and the pain of the narcissistic wound. But without attempting also to find its root cause, the analysis remains a purely symptomatic contest with this very animus, resulting in a clash with the negativity that exhausts the client without achieving any emotional reorientation.

The narcissistically wounded analysand can understand the destructiveness of a negative animus only when she becomes aware of the depression lying behind it, and has consciously linked it to her own childhood. However,

THE ABANDONED CHILD WITHIN

such a coming to consciousness entails facing painful and dark feelings. The ability to experience them again requires a certain *ego strength* and *sense of one's own self-worth*. A further important requirement is *trust* in the analyst: only when the analysand can envision that the analyst will respond empathically to her suffering—and, most important, in a different way from her early caretakers—will she take the risk of sharing her pain with him. Because ego strength, self-esteem, and trust in the analyst are present at the beginning of analysis only in a rudimentary way, it is understandable that the narcissistically wounded analysand prefers to believe the negative animus judgments for long periods of time, and to use them to express herself rather than admitting her painful feelings to herself or her analyst. The protective mechanisms expressed in the animus also serve an important function, primarily by helping the personality maintain a sense of coherence in the face of the threat of these painful feelings.

In the following I want to add another fairy-tale image to clarify how the negative animus causes trouble emotionally until the individual's ego has grown stronger, her own sense of self-worth has been constellated, and the pain can be endured.

I am thinking in this context of the Bluebeard or maiden-murderer fairy tales, among which is the well-known Grimm Brothers' tale "Fowler's Fowl." The negative animus appears here as a robber. He becomes engaged to each of three sisters, one after the other, and lures them to his home. There he hands over all his keys to the respective bride, but forbids her on penalty of death to unlock a certain room. At the same time he entrusts her with an egg for safekeeping. The following passage from the fairy tale

shows what happens next—it is, by the way, one of the most gruesome fairy-tale scenes ever written:

“Be careful to keep the egg safe for me. You’d better carry it with you all the time, because if it gets lost, something terrible will happen.” She took the key and the egg and promised to take good care of everything. When he was gone she wandered around in the house from top to bottom and looked at everything. The rooms sparkled with silver and gold, greater splendor than she had ever seen before. Finally she came to the forbidden door. She wanted to go on past it, but her curiosity got the better of her. She looked at the key; it seemed to be just an ordinary key. When she put it in the lock and turned it slightly, the door flew open. And what did she see as she stepped in? A large bloody vat stood in the middle of the room and in it were butchered human remains; beside it stood a block of wood with a gleaming axe on top of it. She was so terrified that she dropped the egg she was holding into the vat. She retrieved it and wiped off the blood, but in vain; it appeared again immediately. She wiped it and scraped it, but she could not get the blood off.

The husband soon returned from his journey and demanded the key and the egg first thing. She handed them to him, but she was trembling as she did so. He immediately saw from the red stains that she had been in the bloody room. “If you went into the room against my will,” he said, “you shall go in again against your will. Your life is over.” He threw her down, dragged her by the hair, chopped her head off on the block, and hacked her in pieces, letting her blood run onto the floor. Then he threw her remains in the vat. (Grimm 46)

Only the third fiancée—we might say, the third attempt—succeeds in protecting the egg and going into the forbidden room without being chopped up in little pieces. She is not shaken to the core when she sees all the destruction—the egg really is safeguarded! She succeeds in re-assembling her sisters and reviving them. Now she has power over the robber, who in the end is defeated by the

THE ABANDONED CHILD WITHIN

heroine's brothers and other relatives, and—in this version—is burned up along with everything he owns.

A certain ego strength is required for successful contact with the negative animus. This is represented in the fairy tale by the heroine's decision not to take the egg into the room. In the room she sees the robber's bloodbath. Noticing how a negative animus cuts everything into pieces and how tormenting a factor it can be the psyche requires an ego strong enough to endure painful feelings. To master the negative animus the individual must have a sense of her own worth, symbolized by the egg, which represents human potential in embryonic form. Only with these qualities can the person see the destructive potential of the negative animus and start to deal with it. Narcissistically damaged people with such an animus problem always have to strengthen their ego first; before other steps can be taken toward integration, their sense of their own self-worth needs to be reinforced.

Ego strength and self-esteem are contingent on a positive mother image; until this is constellated in the psyche, the symptoms can be controlled, at most, but no transformation of the negative animus takes place. A second Grimm Brothers' maiden-murder fairy tale, "The Robber Bridegroom," is interesting in this context. In this story the decisive element in the transformation is the robber's housekeeper, a wise old woman. When the first bride-to-be comes to the robber:

"Oh, you poor child," says the old woman, "where have you come! You are in a den of cutthroats! You think you are a bride who will soon marry, but you will celebrate the marriage with death. Look, I have to put on a large kettle of water. When they have you in their power, have control of you, they

APPROACHING THE SUFFERING

will ruthlessly chop you up in pieces, then cook you and eat you, because they are cannibals. Unless I take pity on you and save you, you are lost" (Grimm 40).

And so it is, with the necessary changes, for all narcissistically disturbed people: if they have no compassion for themselves, which is a manifestation of the positive mother archetype, nothing has been achieved in the transformation of the narcissistic problem. The negative animus loses its effectiveness only to the extent that maternal care for oneself increases. But the constellation of the positive mother archetype also means experiencing one's feelings, especially suffering, which for a long time the narcissistically damaged analysand cannot do.

Evaluating the Protective Attitudes

The protective attitudes we have described must be evaluated in terms of their root causes. From this perspective, they reflect the child's experience of an unempathic—that is, an emotionally abandoning—environment, and express the analysand's accurate assessment of her own vulnerability. The concept of resistance, summarized by Jung in terms of protective mechanisms, is therefore of high importance. In his works "The Aims of Psychotherapy" and "The Psychology of the Transference," Jung made his position on resistance very clear. He respected it, seeing it as a guidepost in therapy. Since Jung thought of himself as his patients' companion, he was inclined in most cases to let patients lead the way, saying "that the doctor does not necessarily know better than the patient's own psychic constitution."¹² Resistances should not be thoughtlessly broken down, they have their function, described by Jung as follows:

THE ABANDONED CHILD WITHIN

There is good reason and ample justification for these resistances and they should never, under any circumstances, be ridden over roughshod or otherwise argued out of existence. Neither should they be belittled, disparaged, or made ridiculous; on the contrary, they should be taken with the utmost seriousness as a vitally important defence mechanism against overpowering contents which are often very difficult to control. The general rule should be that the weakness of the conscious attitude is proportional to the strength of the resistance. When, therefore, there are strong resistances, the conscious rapport with the patient must be carefully watched, and—in certain cases—his conscious attitude must be supported to such a degree that, in view of later developments, one would be bound to charge oneself with the grossest inconsistency. That is inevitable, because one can never be too sure that the weak state of the patient's conscious mind will prove equal to the subsequent assault of the unconscious. In fact, one must go on supporting his conscious (or, as Freud thinks, "repressive") attitude until the patient can let the "repressed" contents rise up spontaneously.¹³

In a broad sense, the protective attitudes pertain not only to the resistances but also to the defensive nature of the characteristic behavior of abandonment and gestures of longing (see pp. 159–85). In the following evaluation of the *protective attitudes*, both the narrower understanding (resistance) and the broader (forms of defense) are included.

All protective attitudes serve to ward off suffering. They should be assessed as creative ego accomplishments that contribute to the individual's survival, and they ensure the fragile coherence of the narcissistic personality. The discerning eye sees that distance from suffering means a considerable detachment from the emotional aspects of the narcissistic wound, such as abandonment, emptiness, sadness, helplessness, fear, rage, envy, and hatred. Beyond that, this distance also includes distance from one's Self, and ul-

APPROACHING THE SUFFERING

timately means self-estrangement. Thus there exists a double dissociation: from the narcissistic wound, and from the Self as the individual's most basic nature.

Reexperiencing the wound would mean relinquishing everything that ensured survival up to that point; it would also mean a step toward regression and dependence on the analyst. For the narcissistically wounded person who has no earlier experience of trust to fall back on, to take such a step is a risky business—it would feel like a step into the void. For this reason, it is understandable that the analyst draws back for a long time, sometimes even for years, protecting himself with attitudes that have proved to be reliable.¹⁴ Returning to the emotions of former trauma, reformulating all the longings, is synonymous with regression. Regressions also involve dangers that should not be underestimated. If nothing substantial inside the person counters the regression, and if the ego is too weak to assimilate these contents, the ego is threatened, sometimes endangered, by the onslaught of strong feelings and overpowering emotions.¹⁵

Wilke gives a good example of a successful regression in his article on resistance. He makes clear how long it can take before suffering and longing can be expressed:

A woman in a monthlong severe depression that kept her mute sculpted a pair of hands from modeling clay. The hands were curved together as though to scoop up water. Years later she was able to articulate her deep longing to have hands in which she could rest her face. As a child, when she experienced distress and despair she had been able only to crawl out to the watchdog in its kennel. It took even longer for her to find a ritual act with me, and to take the risk, in several moments of desperation, of timidly and anxiously resting her face in my hands for a few seconds.¹⁶

THE ABANDONED CHILD WITHIN

The analysand reacts with great mistrust to every attempt on the part of the analyst to move too quickly toward the wound.

The suffering and the longing associated with it cannot be expressed for a long time; it is nameless, and cannot be articulated. Like the goose girl in the Grimm fairy tale of the same name, the narcissistically wounded analysand cannot reveal her suffering: when the king asks about her suffering, the goose girl answers: "I can't tell you that, nor can I complain about my suffering to anyone; if I break the oath I swore publicly, I will die" (Grimm 89). She can only lament this immense suffering to the oven. There the king hears it, however, and the complex entanglement ends happily. Her lament to the oven is no idle stunt; it indicates both the shame and the immensity of the suffering. In my practice I have repeatedly seen that when the former pain is articulated, people experience great shame and cannot bear to be looked at. They want to cover themselves up or talk from the corner of the room, to avoid exposure. Of course the analyst respects this. A survey by the psychoanalyst Claudine Vegh, who lives in Paris, is entitled *I Didn't Say Goodbye*, and deals with the fate of people whose parents were deported during the Nazi period without being allowed to say good-bye to their children, and who never returned. In interviews concerning events that took place forty years ago, the people being interviewed tried to protect themselves in any way they could to avoid being directly exposed to the listeners. They spoke softly and with averted faces, wanted half-light in the room, and expressed great shame. Claudine Vegh, who had suffered a similar fate herself, writes:

APPROACHING THE SUFFERING

They sat on the edge of their seats, becoming more tense as the interview went on. They shuffled their chairs, overcome with anguish when certain painful moments were evoked. In fact they shifted their position so often that by the end of the session most of them had their backs to me, their gaze riveted on the window . . .

"The light is too bright in here" is a phrase which often recurred, even though they had ensured from the beginning that we were in semi-darkness.

The interview was, in fact, an endless internal monologue; I was there, but they did not see me. They spoke in a monotone, in a robot-like voice, their faces expressionless, as if they were talking about somebody else . . .¹⁷

Despite all the preliminary bridge-building between the analysand and his analyst, and a series of reliable experiences, exposing the pain and longing remains a risk, a step into the void. At the same time, the slightest positive move is ultimately experienced as threatening because the trusted, self-alienating, but ego-maintaining structures threaten to collapse before the analysand can unequivocally trust the new possibilities.

Ultimately the emptiness signifies the inactive positive mother archetype, the absence of a good mother in the past and the lack of motherly caring for oneself in the present. The fairy tale "One-Eye, Two-Eyes, and Three-Eyes" (Grimm 130), a variant of "Cinderella," perfectly illustrates the constellation of the negative mother archetype and the step into the void. Two-Eyes, the heroine of the fairy tale, is despised by her domineering, wicked mother. Her difficulties are exacerbated by her two vain sisters. One has only one eye and the other has three. They are very conceited about this peculiarity and laugh at their normal, two-eyed sister. In the sisters we see the grandiose defense, a gesture

THE ABANDONED CHILD WITHIN

of longing, against the narcissistic wound, represented by Two-Eyes. Two-Eyes has no one to help her or give her any positive maternal care. However, the good mother is constellated the moment that Two-Eyes no longer puts up with her pain, and no longer grandiosely controlling it, begins to cry. Positive maternal care is constellated at precisely this moment. It appears in the fairy tale in the form of a wise woman. Expressing the pain, without any assurance of being heard and having no earlier positive experience to rely on, means saying it into the void. The relevant passage from the fairy tale reads:

Two-Eyes had to go out into the field and tend the goats, but she was very hungry because her sisters had given her so little to eat. She sat down on a bank and as she cried, two little streams of tears flowed from down her cheeks. And as she looked up in her misery, a woman stood beside her and asked, "Why are you crying?" Two-Eyes answered, "Shouldn't I be crying? I have two eyes like other people, and my sisters and my mother can't stand me. They push me from one corner into another, throw me old clothes, and give me nothing to eat except their leftovers. Today they gave me so little to eat that I am starving." The wise woman said, "Little Two-Eyes, dry your face. I want to tell you something that will keep you from ever being hungry again" (Grimm 130).

Only at the moment when the heroine becomes aware of the pain and can forego protective attitudes, represented by the grandiose sisters, does help come. But because the narcissistically wounded analysand does not know that help will come, for a long time she is unable to express the pain. Winnicott uses the concept of the "false self" to describe the protective attitudes. He thought that the analyst communicates with the "true self" via the false self for a long time. He compares the false self with a children's nurse, and says

APPROACHING THE SUFFERING

that analysis can only really begin when the child can tolerate the nurse leaving her alone with the analyst.¹⁸

It is informative to see that in the fairy tale the protective attitudes are likewise respected. The grandiose sisters of Two-Eyes are not defeated in a direct clash; rather, they lose power as Two-Eyes grows stronger. Traditionally we consider such figures to be shadow sides of a personality. I prefer to speak of attitudes that are protective but relegate the person to the shadow, overshadowing her. Moralizing does not make them disappear; they disappear only when the ego has achieved a certain autonomy.

In corresponding fairy tales with heroes rather than heroines, as for example in the aforementioned Lithuanian fairy tale "The Princess Who Was Turned into a Dragon" (pp. 109 ff.), the clever, well-adapted brothers that symbolize the persona are not accused. They are respected, and are even taken along into the simpleton hero's new kingdom.

In this chapter I have both explicitly and implicitly expressed my belief that for the narcissistically wounded analysand to experience any healing, he must be carefully led to reexperience the feelings involved in the wound, express them, and share them with another person.

Am I recommending catharsis, then, talking as a way of cleansing and curing? Of course, such a cure cannot be considered a kind of recipe. The paths that a person travels with conscious intent, unconsciously being led, are winding, uncertain, and often mysterious. If the analyst is set on taking the analysand there, such purposefulness means that he is not going along as a companion, but rather has become enslaved to his own ideal conception. Ideas and ideals, even those earned by valid experience, are nothing more than guideposts with each new analysand. When the analyst

THE ABANDONED CHILD WITHIN

intends anything more than a basic openness to his analysand's pain and suffering, a certain sadistic element can easily enter the relationship that predisposes him to subjugate the other person, and implicitly to demand that his pain be expressed at all costs. Such pressure is dangerous, because the narcissistically damaged analysand needs to remain true to his own accurate assessment of his vulnerability, and feel that the analyst is his ally in this. He needs the analyst as companion, sometimes as guide, but not as someone who already knows his destination in advance.

CHAPTER NINE

THERAPEUTIC APPROACHES

The Fairy-Tale Image

In the fairy tale, the morning star's gift is extremely important in redeeming and reclaiming the part of the psyche that has been cursed, symbolized by the ravens in the glass mountain. This star gives the heroine a drumstick so that she can unlock the glass mountain. The relevant passage reads:

... the Morning Star arose, and gave her the drumstick of a chicken, and said, "If you do not have this drumstick you cannot open the glass mountain, and it is in the glass mountain that your brothers are."

Venus, which is both evening and morning star, corresponds to the ancient Greek goddess of love, Aphrodite. In Christianity the morning star is Jesus Christ (2 Peter 1:19), and sometimes the Holy Virgin Mary, as "*stella matutina*."¹ Thus, the gift of the morning star can be interpreted as a gift of love.

Narcissistically wounded people do not love themselves much; deep inside they feel unloved, and the negative judgments of their animus aspect tend to intensify this

basic feeling. Thus they have a deep need for Venus's gift. Unable to love themselves, they expect and try to get love from others. Ultimately it is a search for the mother, synonymous with the struggle for the right to live and to grow. In analysis, the narcissistically damaged analysand expects all of his analyst's love. Since he cannot make up for what the analysand has missed in his past, the analyst needs to know whether some therapeutic approaches are better suited than others to mediate the narcissistic analysand's love for himself.

Maternal and Paternal Approaches

The basic element in therapy is rapport, the analyst's non-judgmental observation of how the analysand's psyche works, together with corresponding attitudes of understanding, caring, and holding. Linked to these basically feminine and growth-enhancing approaches, primarily as part of the teleological perspective on how the psyche works, are paternal or educational orientations.

The teleological perspective considers the why and wherefore of psychological issues. If, in taking the maternal approach, we emphasize causes, we are keeping the goal in mind in a paternal way (here too I understand "paternal" and "maternal" not as gender-specific, but rather as qualities found in both men and women).

In the best sense, the paternal approach is one of involved guidance; from the child's perspective it means, in metaphorical terms, trustingly placing his hand in his father's hand and being gradually introduced to the world and to his own autonomy. The mother carrying her child in her arms, as in the mother-child relationship, symbolizes the maternal approach. In practice, both attitudes are nec-

essary: the maternal, derived from the mother-child model, and the paternal, from the father-child model.

The person who finds it difficult to love himself began life with insufficient maternal care. This often leads to a reliance on paternal attitudes, which forms the basis for a patriarchal superstructure in his personality that is expressed in animus problems, and is found equally in men and women. The woman's feminine Self and the man's anima disappear behind this patriarchal superstructure.

The paternal attitudes that narcissists have embraced are, as a rule, made negative and distorted by an emphasis on strict "should" demands and a marked need to achieve. Accustomed to performing out of a sense of duty rather than for the joy of the experience, the narcissistically wounded person is constantly asking what he has done wrong so that he can do better in the future. Whatever the parents reprimanded as "wrong," and about which they demanded a change in attitude, is still wrong. In short, the narcissistically disturbed person behaves according to the principle "if-then." He immediately reformulates whatever his analyst says to fit this formula; for example, he changes suggestions to "If I do this or that, I'll pay for it," or "If I do this or that, he'll love me." We also see this behavior in analysis when the analyst is lured into taking on paternal attitudes or agreeing with the analysand's paternal remarks.

An analysand once made this paternal comment about his tendency to withdraw: "I always pull back; I ought to just learn how to get out and be around people!" He assumed that he was doing something wrong, and needed to improve in the future. With a maternal approach, we would probably deal with such a tendency to withdraw by asking what caused the person to start drawing back. Thus, empha-

sis is placed on inhibitions and fears, necessitating an empathic understanding rather than "should" demands. When the analyst uses a maternal approach toward what happened, the analysand experiences more sympathy for himself, which allows him to overcome the obstacles and gradually stop withdrawing.

The "if-then" way of thinking is accompanied by the analysand's lifelong hope of doing it right at least once so that he will at last be affirmed as a person. Bound up with it also are fear and a narrow-minded calculating attitude; this makes sense when we remember the feelings of primary guilt. For the narcissistic analysand, with his "if-then" attitude, the highest priority is not to make analysis productive in itself, but rather to use analysis to make himself look good to the analyst. This may include learning what the analyst's theoretical perspectives are so that he can analyze himself in accordance with them. This clarifies why it is that narcissistically wounded analysands often apply the concept of the shadow to themselves with a certain masochistic pleasure. When the analysand starts tracking down and listing aspects of his shadow, it is a signal to the analyst that the analysand is enslaved to negativity and is not yet ready for a fruitful discussion of his shadow aspects. Ultimately this behavior results from the analysand projecting a demanding parent figure onto the analyst. When discussion turns to the shadow, more often than not the point is to help the narcissistically wounded analysand get out from under the overshadowing aspects of his psyche and learn to affirm himself.

In analysis, the narcissistic analysand not only adapts himself to his analyst's theories, he tries generally to adapt to his analyst's way of thinking and world-view, and to sur-

render himself to the analyst. One analysand offered the following reflections on her attitude toward analysis:

"Reflecting on it now, my attitude toward analysis is like this: I come to the session obediently and punctually and present myself to you. You analyze, you do whatever you want to with me. This is the only way I can function. All I have ever experienced is resigning myself to be there for the other person, damn it. I can't initiate anything, I can't say anything, I have no idea what you want. What do you want to hear, who should I be?"

This tendency to think only of being of service and surrendering to someone else is comparable to an eagerness to learn, which is also a patriarchal tendency! The narcissist wants to learn, and feels disoriented when no instruction is offered him. Without such instruction he is thrown back on his own resources, is asked to take on a point of view courageously, and develop autonomy; this is strange and frightening to him because in his childhood it was not allowed. If we as analysts are not sufficiently alert, a well-functioning teacher-student relationship may be established. That may well be flattering to both participants, but the analysand's narcissistic wound is neglected and remains uncared for.

The narcissistic wound is an early disturbance, requiring a maternal, growth-enhancing approach if it is to be healed. In therapy it is beneficial for the analyst increasingly to use maternal instead of paternal approaches. The mother-child interaction is characterized by the mother's recognizing the child's needs, and trying to satisfy them, before the child can verbalize them. The maternal attitude within the therapeutic framework involves what I call *attentiveness*. Attentiveness means feeling, observing, sensing, and intuitively grasping what is not verbally expressed.

THE ABANDONED CHILD WITHIN

For example, I think of how very young children describe any pain as a stomach ache. Not being able to describe clearly what is bothering and hurting them, they often simply say they have a stomach ache, which, as everyone knows, can mean almost anything, in an emotional or physical sense. The mother attends to the child in order to find out what is wrong. She cannot rely solely on verbal description; she must observe everything about the child and enter into her condition empathically. The maternal attitude of attentiveness is characterized by empathy, which Kohut defines as the "ability to know via vicarious introspection . . . what the inner life of man is, what we ourselves and what others think and feel."²

I view vicarious introspection as lending feelings. The narcissistically wounded personality does not lack empathy for others so much as for himself. The narcissist has a poor connection to his own feelings.³ Vicariously, and making use of all of the information from an analysand available at a given point in time, we as analysts must give particular attention to our countertransference feelings. Most countertransference feelings are best viewed as "syntonic."⁴ This means that our feeling reactions have to do not only with us, but also tell us something about the analysand's unconscious situation. In the syntonic countertransference, we experience feelings that are still unconscious in the analysand. Once we become aware of them, these feelings can be discussed and the analysand can gradually integrate them.

Examples from My Practice

Several examples from my practice will be introduced here to illustrate some of the typical situations encountered with

narcissistically wounded analysands. In these vignettes from analysis, the narcissistic analysand seldom allows the analyst to see his inner world. He grandiosely disregards his own problems, depressively remaining silent about what really matters to him. His inability to differentiate feelings about what affects him personally and his amnesia about his childhood make it particularly important to have an empathic therapist. Only empathic understanding from someone else enables him gradually to become compassionate toward himself.

The narcissistically wounded analysand is, as has already been mentioned, limited in his ability to experience feelings. When he does talk about them, however, he usually assesses them as his earlier caretakers did.

A young man who had already been in analysis with me for some time pestered me with questions unrelated to anything we were discussing, and made annoying comments about items on my desk. I felt obligated to answer, felt that he was probing me, overstepping boundaries. Since similar questions from other analysands had not troubled me as these did, I began to pay more attention to this behavior, and brought it up as a central theme in his session. Quickly, without allowing himself time to reflect, he attributed it to his voyeuristic shadow. But that was only a short-cut, not an interpretation; his hasty answer was intended to appease me. I could have left it at that, but it would have meant accepting an interpretation of the shadow *per se*, without looking at the root cause.

When we broadened our scope of attention, it turned out that self-reproach had been very highly esteemed in his family. Mistakes had to be admitted immediately, even before their meaning was clear. What was the point of this

in the present? I reflected on my countertransference feelings, and asked him how he had felt about his father at various times in the past. He said his father had been very intrusive and had constantly kept watch on his children going so far as to use binoculars to observe them when they went sledding so that he could reprimand them afterward for their pranks. He thought now that his voyeuristic shadow could be specified as this father in himself.

But this interpretation did not yet take his own feelings into account. In further examining this theme, it turned out that he had been afraid of his father. Feelings of helplessness and rage surfaced, as he realized he had felt under constant pressure to confess everything. These feelings coincided with my countertransference feelings in the present. If I had not paid attention to them, I could scarcely have been able to empathize with the analysand's feeling world and connect the feelings to the child in him. In the present he felt rage and helplessness toward institutions of any kind. However, these feelings were disconnected from the former child in him, and I had to a certain extent to lend him my own feelings (my countertransference feelings), so that he could find them in himself. In his voyeuristic behavior toward me he had given me the key to understanding his childhood experience. His reverse reaction showed me how people had treated him. Becoming aware of these feelings was a small but crucial step in working through his father complex.

When analysands offer such quick and facile interpretations, it is extremely important that the analyst trust her own experience instead of indiscriminately accepting any interpretations that seem to be correct. More often than not, such interpretations are expressed from the standpoint of earlier caretakers. When we accept them, the narcissistic

self-estrangement problem continues, and the analysand has adapted once again.

The following example shows how important it is that the narcissistically wounded analysand be allowed freedom to reflect. As Jung emphasizes, it is essential that the therapist "give the other person a chance to play his hand to the full, unhampered by (the analyst's) assumptions."⁵ However, allowing the analysand such freedom is not easy, because he himself discourages this.

An analysand once asked me whether he could put off paying me. We discussed the matter, because I did not want to become the "wicked" analyst who approved of nothing, as his mother used to do; on the other hand, I did not want to support his, as it initially appeared to me, somewhat negligent attitude. The analysand then stated that he paid all of his suppliers late, and immediately offered this explanation: "Of course the aristocrat's son, the part of me that was overindulged, does that. I probably expect special attention." That was his interpretation of why he always was late paying his bills, and it was obvious enough from his biography. I was tempted to accept it, yet it also seemed to categorize me as a "supplier," which irritated me slightly. Yet this wasn't so—by delaying payments he simply gave himself leeway. When he paid later, he had more time to make a decision about the money, and it was he (and not the account clerk) who had the choice.

A strong association existed between money and his mother in that she very capably kept her son on an extremely short leash financially as long as he did not arrange his life as she wanted him to. But as soon as he took a step in that direction, she showered him with money. It was clear that money had been used to lure him back into the mater-

nal sphere of influence. Making late payments was an unconscious, yet creative, accomplishment of his ego, intended to keep him out of the maternal prison. Analysis of this phenomenon showed exactly the opposite of what he had concluded with his short-cut interpretation. Becoming aware of the pattern made it possible for him to find better ways to deal with money than simply by getting extensions of credit.

In both examples, the analysands answered very quickly, out of eagerness to learn. They had allowed themselves no freedom for self-exploration. They replied instinctively, as though the former caretakers were standing in front of them.

In the following example, it becomes clear that with narcissistic analysands two levels have to be taken into account: the conscious, adapted level and the deeper level of the former child. An analysand once enthusiastically and lightheartedly described a dispute with a colleague at work. On her own, she analyzed the argument in terms of the shadow, complexes, and projections. At first I joined in with her, but I could not help noticing that the analysand was not getting what she needed in this session. Everything was so clear, it was as though an arithmetic problem had been solved and the analysand's personal part in the dispute had been subtracted from it. On the basis of this impression, I asked if she was actually getting what she wanted in this session. She hesitated, and then said that in fact she was not; she felt distant, without knowing why.

We took up this thread in the next session. In the meantime, she realized what she had missed. It would have been important for her to pay attention to her emotions—her rage, her helplessness, her humiliation. She basically want-

ed to know whether one really had such feelings, whether they belonged to one. She felt like a child coming to the session with questions like these. Because her parents had died when she was a young child, no one had ever been there to help her with what she saw and felt. Unable to share them with anyone, she had always had to "do" something immediately with feelings and impressions. Thus, beyond the conscious adult attitude she had used to analyze the conflict correctly, on a still deeper level there was a child in her whose primary need was to have another person share her feelings. For this reason, she needed to express these feelings, to look at them and allow them space. When the child in her was heard at this deeper level, her lifelong efforts to be well adapted and adult received no further reinforcement. The analysand functioned well enough on the adult level, and as a training program candidate, she could easily analyze situations and apply psychological concepts to herself. She has thus encouraged me to work on the moral, adult level. On this level, a person no longer notices her emotions and feelings purely phenomenologically, but is instead oriented toward actually dealing with them.

Between the two sessions, the analysand had a dream that seemed to confirm that going to the deeper level was the right thing to do.

She dreamed of a normal child who had to grow up in a home for maladjusted children. The dreamer observed the situation, then came to woman who thought it was terrible for the normal child to have to grow up in such an institution.

From the dream response, the analysand realized that it was extremely important for her to have had someone with her as she reflected on the dispute, someone who helped with her feelings without classifying her as maladjusted

or immediately trying to enlighten her.

With the maternal therapeutic approach, the analyst directs her attention to a deeper level and tries to establish a connection to the child in the analysand. This child is most often silent, and needs an attentive attitude in the analyst. The upper level is that of the adult personality; here, the analysand expects paternal attitudes, namely, insight, analysis, and discussion of the situation for the purpose of improvement. It is a temptation, not only for the analysand but also for the analyst, to communicate on this level; therefore, much empathy and attentiveness are needed to reach the child in the analysand, and the narcissistic wound.

Analysands with a narcissistic disturbance tend to demand too much of themselves emotionally. They seldom enjoy their emotions to the fullest, and do not accept the fact that solutions can sometimes emerge from carefully considering their feelings. Too quickly they adopt an eagerness to learn, and want to "do" something with their feelings: suppress, rationalize, moralize. This might result in a discussion with the analyst on the level of verbalizing and having insights, but the level of the narcissistic wound is ignored in the process.

It is beneficial for analysands who are unable to love themselves to have time in analysis just for talking about themselves. As a rule, they have never felt that they were really listened to. In analysis they continue to allot themselves no freedom just to talk, yet they assume that analysis alone will somehow help with their problem. In allowing the analysand to talk, the analyst is more than a listener, she pulls things "together" for the analysand, supporting his ego. Talking counteracts fragility of the analysand's sense of himself and the world, enabling him to learn how it feels

to be "together" as a person. Talking and being heard are also important in helping narcissistically damaged analysands learn to differentiate their perceptions of themselves. A listener brings a wider perspective to the narcissist's situation, one that moderates his often resigned or, on the other hand, his grandiosely over-elevated view of himself.

Is it as simple as it sounds . . . just allowing analysands to talk? No, because narcissistic analysands initially communicate in a way that seems disconnected from their feelings, providing the analyst with material so that she can "do" something with it. But this is not the point; it is rather a matter of finding a way of talking that is related to the person's true feelings. It is essential for the analyst to be able to distinguish between the two. Her countertransference reaction guides her here; whereas she has trouble following inauthentic communication, it is not difficult for her to listen with interest when it is genuine.

The following vignette from a session shows how and why analysands find it so difficult simply to talk about themselves. A young woman once started a session by speaking rapidly and incoherently. I was unable to follow her but noted how agitated she was, a state that she herself did not mention at all. As she continued, her eagerness to learn suddenly intervened, and she vehemently exclaimed that she was simply letting the session slip by; there were a lot of things she could talk about. In such a situation I could have said, "By all means—which problems do you have in mind?" This question might well have calmed the analysand down, but it would have reinforced her eagerness to learn. She might have turned to the subject of dreams and handed me her dream notebook; that too would have calmed her down. The obstacles would thus have been negoti-

THE ABANDONED CHILD WITHIN

ated, and the narcissistic wound passed by unnoticed.

In this case, I asked the analysand whether she had ever been able really to talk to her mother or father about the things that were important to her. This banal question startled her. To be sure, she no longer smiled at me in sympathy for the simplicity of my question. On the contrary, the analysand now recounted from a deeper level, so to speak, that no one had ever listened to her. Whenever she had something on her mind and started to talk about it, her mother would remember that one of her television shows was starting or go into the kitchen to take a pot of boiling soup off the stove.

The analysand thus expected that her analyst would not listen either; indeed, she was not even aware of the many things she no longer talked about. She did not talk about her feelings; at most, she gave the listener her evaluation of the problem. Then she was surprised when the listener did not have much to say about it, but she left little room for response because she gave the impression that she already knew the best course of action. My analysand was visibly touched by these memories, lost her initial tension and nervousness, and seemed to have calmed down considerably. She better understood now that the problem was precisely that she could not listen to herself and share with other people the things that were important to her. At this point she returned to the incident she had described at the beginning of the hour, this time expressing herself more completely and letting me share it.

When the analysand was talking so rapidly and incoherently at the beginning of the hour, I could have asked her just to explain the situation to me clearly. That would have been a paternal attitude, having a clear goal in mind, and her

emotional tension would have gone unnoticed. In this connection, another problem that arises with narcissistic analysands reveals itself. Although they encourage us to take on paternal attitudes, it is best not to treat them paternally in dealing with early disturbances. For this level of disturbance, it is preferable to treat the analysand using *maternal attitudes*. Such treatment enables narcissistically wounded analysands to gradually develop more understanding and empathy for themselves.

Once we become aware of the paternal "if-then" that we as analysts often engage in, we find it everywhere, with our analysands as well as outside of analysis and in supervising training candidates. A perfectly well-meaning analyst in training once pointed out to his analysand, who needed help with the problem of severe blushing, that his symptom represented a chance to enter into a relationship with the unconscious. The analysand gave it a paternal twist and made an "if-then" out of it: When I blush, this indicates a terrible problem inside me: when I have solved it, I won't blush anymore. Subsequently he began to examine himself meticulously, and increasingly succumbed to tension and fear. Though usually made with the best of intentions, such statements from analysts can encourage analysands to adopt an attitude of eagerness to learn, entailing a restrictive brooding from which they find it difficult to escape. In such a situation the negative animus is constellated, the "should" demands are asserted, and rapid achievement is expected.

It is very important for the analyst to explore issues with the narcissistic analysand as nonjudgmentally as possible. He needs to learn to accept, and enjoy exploring, the space and freedom he now has to reflect on his life.

THE ABANDONED CHILD WITHIN

A further danger in bypassing the deeper emotional reality of the narcissistic analysand is the tendency to get carried away by the fascinating ways of the unconscious. As we all know, dreams are sometimes surprisingly accurate, amazing synchronicities occur, and things impossible in waking life are realized in dreams. It is important not to succumb to the temptation of admiring the combinations of the unconscious to such an extent that we forget the analysand's material. In this connection I remember an analysand whose mother died right after her birth. Being motherless was an aspect of her life that she had never examined; she assumed that a person who did not know her mother therefore had no mother problems. Her father and step-mother had fostered this attitude in her by forbidding her to talk about her mother. Since the psyche knows no vacuum, the question of her mother came up at first in dreams, then in analysis as well. The theme appeared first in a very impressive dream:

The dreamer returned to where she used to live, and was welcomed there in person and embraced by her mother, whom she recognized only from photographs.

The analysand told me the dream in a very detached way, and gave the impression that its content was completely unimportant to her. She found it striking to have dreamed about something that had never happened in reality. She held forth at length on the inventiveness and the skillfulness of the unconscious. I did not notice her attitude toward the dream until later. The theme of her mother had exhausted itself over a long period of time and had not appeared again. It turned out in analysis that in the session just described, I had not given her the opportunity to talk

about her mother, her all-consuming concern, because I became caught up in examining the inventiveness and skillfulness of the unconscious. Thus, I had reinforced the attitude that her problem with her mother was not important. In my observation the narcissistic analysand often permits awe at the workings of the unconscious to take precedence over her own concerns. She does this because she conceives even of the unconscious not as her own, but as her earlier caretaker, whom she must obey and please.

Narcissists also tend to allot themselves too little freedom in working with dreams. Seldom do they make use of this freedom to reflect on the dream itself in an exploratory, meditative, or playful way, rather, they produce an interpretation as quickly as possible. Often the narcissist makes a point of using technical terms, such as shadow, animus, and Self, to assess dream figures. Further questioning reveals that the terms were merely repeated by rote, more often than not, rather than having been chosen after a careful plumbing of the depths of the subjective context. This is done not out of laziness, but more likely because the narcissistically wounded person finds it so hard to engage in introspection and take his own inner processes seriously. There is no "good inner object," as psychoanalysis would say; there is no good inner figure that makes a fair dialogue with himself possible.

Jung once described discussion with the unconscious as "*colloquium cum suo angelo bono*"⁶ (a conversation with one's good angel). However, such a good angel, a guardian angel, is not standing by the narcissistically damaged analysand's side. His self-reflection is carried out rigidly and excessively according to the formula "all or nothing"⁷ rather than in a carefully considered, human way. Healthy inner

THE ABANDONED CHILD WITHIN

strength can be attributed to Venus, the morning star, and her gift, which appears late in the fairy tale. That is also the case in analysis—only after a long and careful analysis of the transference and the accompanying reconstruction of childhood can we see a healthy inner strength developing. Up to this point, it is the analyst's role to be a fair advocate for the analysand's problems.

If we as analysts indiscriminately accept the analysand's short-cut dream interpretation, we are giving him the false impression that he has been fair to himself. But that is not always the case. Often the analysand has incorporated the contents of the unconscious in a grandiose or depressive way, on the one hand unduly inflating himself with them, or on the other allowing himself to be belittled. In so doing, he is in no way fair to his own nature. In "The Relations between the Ego and the Unconscious,"⁸ Jung draws attention to these two characteristic ways of assimilating unconscious contents. Both occur in narcissistically wounded analysands, either alternating with each other, or at first in only one form, and eventually in periodic alternation. Both ways correspond to the typical "either-or" narcissistic way of looking at things, and show how hard it is for him to tolerate ambiguity.

If this pattern continues to be overlooked, the narcissistic analysand never allows himself the freedom of self-reflection, innocently and without preconceived (especially moralizing) judgment, of exploring and ultimately accepting what is going on inside himself. And, which is very important, this freedom also provides space for approaching dreams playfully. Being able to look at them first this way and then that opens up an area of freedom for the analysand's ego, which has previously been oriented toward

narrow and hasty conclusions, a freedom that will probably feel frightening at first, but will increasingly be experienced as beneficial.

• In this way a dream can become a transitional object, in Winnicott's sense.⁹ Analogously to the child playing with his teddy bear, for example, working with the dream can be world-creating; new steps are tested, experience structured, relationships established, changed, and left behind. And all of this takes place during play, creatively, in continuously changing flux and in an atmosphere without distrust and devoid of fear.

As a rule, the narcissistic person does not know what is beneficial for him. Only vaguely aware of his own feelings, he accepts dream interpretations or makes them himself without having checked beforehand to see if the interpretation even applies to his situation. In working with a narcissistic analysand, an analyst cannot rely on the client's reaction to know whether the interpretation is the right one. An interpretation might reinforce the analysand's grandiosity. The analysand will then experience the interpretation as correct and effective, but it is not an interpretation that serves to heal the narcissistic wound and correct the ego's faulty viewpoint. Thus, the person who has difficulty loving himself also accepts inaccurate interpretations because he lacks the internal compass that tells him when an interpretation is inappropriate.

An image from the "Cinderella" fairy tale (Grimm 21) is helpful in this context. In this well-known tale, Cinderella has to pick peas and lentils from the ashes and sort them into edible and inedible. Three times this task is set for her. The first time she has to accomplish the task all by herself; the second and third times she receives help from doves that

THE ABANDONED CHILD WITHIN

complete the task quickly and easily. Only with an increasing capacity to differentiate can the task be successfully completed. Doves are a symbol of the Holy Spirit, and of love; only love for herself and the right mental attitude enable Cinderella to differentiate what is edible for her from what is not. Applying this to the narcissistic analysand, we may say that he can deal with interpretations correctly only when he is better able to love and accept himself, and when his mental attitude toward himself connects to who he really is.

Classical dream interpretation is predominantly content-oriented; when it is used with narcissistic analysands to the exclusion of other modes, it overburdens them. This kind of interpretation presupposes a stable ego, secure in itself, able not only to accept interpretations but also to modify and even occasionally reject them.

In my experience, it is advisable to relive the emotional experience of the dream-ego with narcissistic analysands. Analysis of content is productive only as a second step. An analysand once brought in the following dream:

I cannot pass my final high school exams (called "Matura" in Switzerland). I am terribly afraid of failing. Then I am chosen to give lectures for the ecumenical movement, and have the honor of being introduced by seven professors who are experts in this field. That makes me feel valued.

The analysand said the dream revealed his immaturity ("Matura," *maturus*), and the second part showed how he could outgrow this immaturity. He worked on the dream paternally, trying to integrate its contents. He had already passed the examinations years ago, and had then completed a demanding course of study at a university. Besides, he did not seem immature; on the contrary, he handled problems

maturely and well. In the session he continued to make more associations, reflecting on what he could do to become more mature. Despite all his fine ideas, however, this approach to the dream was not satisfactory because he had left out the feeling level. The dream shows quite clearly two states: inferiority and grandiosity. Both parts of the dream mirror the narcissist's typical fluctuation between manic and depressed moods. Becoming aware of these states was the first important step. It was also essential to see that the analysand was continually a victim of such fluctuations.

In classical dream analysis, the individual tends to disregard his own feelings and tries to interpret the contents of the dream too soon, which then more often than not leads to a discussion of how the dream message applies to the person's life. Of course, the two ways of working with dreams are not mutually exclusive. Both ultimately need to be considered, the feeling approach, based on the mother-child model, and the interpretation of content from the father-child model, with its goal-oriented emphasis.

In all the examples mentioned, the discussion took place on two levels. In the process, the narcissist is more familiar with the goal-oriented way of looking and proceeding than with the deeper feeling level, where the analysand's coming into contact with the child in himself is the point. In other words, paternal attitudes are habit with him, while he is more likely than not unfamiliar with maternal attitudes.

To clarify these points, I shall make use of a simple scene in the life of an infant. Let us assume the mother has made the bath water too hot. When she puts the baby in the bath, he screams because his bodily sensations convey a feeling of "too hot." The mother learns from this to test the

THE ABANDONED CHILD WITHIN

bath water with her elbow next time to get the temperature right. Meanwhile, however, the baby is screaming, and calming him down by "holding" and consoling him is the most important thing just then. The baby does not know that the water is too hot, nor does he know what he can do to keep this from happening again.

The narcissistically wounded analysand operates at the level of learning in analysis. In this attitude of eagerness to learn, he behaves like a mother who thinks only of how the bath water could be tested more accurately next time, and meanwhile does not attend to the baby's screaming at that moment. When something has touched one of his complexes, arousing feelings of agitation, he tends to screen them out, and encourages the analyst to join him analyzing the situation rationally so that he can learn to cope with the situation better next time. But this step is not taken on the level at which he really needs help—that part he can usually carry out quite well by himself. We can accompany him there, and can acknowledge or perhaps correct certain ideas. However, as analysts we should direct our attention to the level where the analysand feels the agitation, and encourage him by pointing out how he is doing and what he is feeling. More often than not, this perplexes him to a certain extent because, in the face of his usual eagerness to learn, he has no idea how to deal with feelings and how to let them subside. He tries to find a solution too quickly so that he can rid himself of the feelings. He does not know how to adopt maternal attitudes of holding and enduring his own painful feelings. He does not realize that it is probably best first of all to value the feelings and the agitation, to simply let himself feel what he is feeling, and share this with the analyst. Since no one ever took this attitude with

him, he has to integrate it slowly in his approach to his own feelings. He can only do that, however, when the analyst's attitudes and behavior encourage him to experience his agitation, turbulent emotions, and resulting tensions.

In summary, I consider the following points therapeutically valuable in the transformation of the narcissistic problem:

It is important that the analyst give the analysand the freedom and space to experience his own feelings by taking an approach of open attentiveness. The analysand's highly developed persona side speaks the analyst's language, expresses itself well verbally, and is oriented toward achievement, making and doing. In communicating with the analysand at this level, the analyst is talking to the adult in him. This is not wrong, but if narcissistic suffering is to be reduced, needs and feelings must be kept in mind. On this level, there is little or no verbal expression; for this reason, it requires empathy from the analyst.

Addressing the deeper level is, however, not to be confused with emotional support. The analyst does not help his analysand by comforting or praising him or calling his attention to his potential to better himself. Attentiveness is an empathic device used with the objective of allowing the analysand the freedom to become aware of his own emotions, to encourage him to perceive his deeper emotional needs and give up some of his persona attitudes.

Neither, however, is the appropriate therapeutic attitude toward narcissistically wounded people an identification with the mother archetype as all-nourishing mother; we cannot give the analysand what he was deprived of as a child. But we *can* help him become aware of and understand his longings. It is beneficial for the narcissistic anal-

THE ABANDONED CHILD WITHIN

ysand when the analyst does not become too committed to the role of teacher and educator, but rather takes on maternal attitudes, and temporarily acts as a good-enough wet-nurse, able to sense the nonverbalized needs.

Holding back interpretations is likely to be most effective; it is preferable that the analyst refrain from inundating the analysand with his own insights and images. It is supportive for the narcissistic analysand when his analyst calmly observes the deeper, not yet verbalizable needs and longings rather than trying to teach him. Attempting to resume the broken-off dialogue with the former, and now usually silent, child is most productive.

All of these are in their own way simple approaches; however, they are not always easy to implement—in the first place, because our own narcissism all too easily tempts us to offer something more elaborate or sophisticated and effective. In the second place, analysands often attack analysts; they find us too banal, too boring, and sometimes feel frustrated in their longing to admire another person. These charges express on the one hand fear of closeness, and on the other the narcissistic analysands' tragic incapacity to mother themselves well enough, simply to accept their own essential selves.

There is nothing particularly clever about these approaches, nothing that would make the analyst appear brilliant. There is good sense in them, though, good sense that largely renounces "being on the ball" to make connections, stylizing feelings too quickly in terms of problems and mythological figures, raising the moralizing finger, and becoming engrossed in astonishment over synchronicities.

CHAPTER TEN

INTEGRATING THE UNCONSCIOUS

The Fairy-Tale Image

Let us first take another look at the fairy tale of the Three Ravens. One of the ravens drops a ring as the birds are flying away over the heroine's head. The heroine recognizes it as a ring that she once gave her youngest brother. In reclaiming the past, contact is also established with the parts of the psyche that have been cursed. With this ring in hand, the heroine journeys to the "end of the world," and finally reaches the sun and the moon. The fairy tale says:

And now she went continually onwards, far, far, to the very end of the world. Then she came to the sun, but it was too hot and terrible, and devoured little children. Hastily she ran away, and came to the moon, but it was far too cold, and also awful and malicious, and when it saw the child, it said, "I smell, I smell the flesh of men." At this she ran swiftly away, and came to the stars, which were kind and good to her, and each of them sat on its own special little chair.

As quickly as possible, the heroine goes past these heavenly bodies and finally comes to the well-disposed

THE ABANDONED CHILD WITHIN

stars. What do the sun and moon signify? The evil sun, and the moon that is both evil and cold, I interpret as a negative archetypal matrix for a difficult beginning in life. Here the sun symbolizes the masculine and the moon the feminine powers. The child growing up experiences these first in his parents. The sun and moon are of central importance in the history of symbolism, and have been interpreted in countless ways over the course of time and in the context of diverse cultural groups.¹ Most of these symbolic classifications attribute masculine qualities to the sun and feminine qualities to the moon.² The sun stands for light and clarity. In contrast to the moon's rhythmic, changing appearance, the sun is constant; daily it rises and sets, and people use its position for orientation. Also assigned to the sun are intellect and reason, which correlate with qualities such as objectivity and the capacity for abstraction. The moon's light is subtle and diffuse, and imparts mood and enchantment. Against this background, it makes sense that moods and feelings are attributed to the moon, and that the moonlike quality is symbolized by the heart.

The sun's manner is, in psychological terms, one of structuring, scrutinizing, controlling, and generalizing. The ways of the moon are contextual, feeling-oriented, and close to life. Songs with words and melodies that complement each other express these qualities very well. The hymnal of the Protestant church is filled with songs that praise the radiant splendor of God, using the metaphor of the sun. The famous song "The Golden Sun" starts with these words: "The golden sun's radiance / full of joy and bliss / brings us / a refreshing, delightful light."³ Quite different, however, is Mathias Claudius's song "The Moon Has Risen," more emotional and melodically gentler than the "The Golden

Sun," with its emphatic beat.⁴ It therefore makes sense to see the corresponding negatively experienced parents and parental images in the negative characterizations of both of these heavenly bodies. As described in the chapter on the narcissistically damaged person's family pathology (pp. 132–46), the mother and her animus are typically experienced as negative. In addition, the personal father is often emotionally absent, which means that no positive masculine qualities are experienced in him either.

Parents are the gods of childhood; in his interactions with them as he is growing up, the child first experiences the maternal and paternal principles. But the maternal and paternal images are only partially derived from the individual's personal parents; they are also determined in part by the child himself, and his experience of his parents. The personal parents are thus only one aspect of the whole picture; the other is made up of the child's own potential maternal and paternal qualities.⁵ How one's parents are experienced and what comes to him or her through them is ultimately a matter of one's own, individual fate. Examining our own biography not only in terms of the parents but also in terms of fate is essential for maturity. With the adverse beginning in life that we see in narcissistic personalities, the negative sides of the parental archetype are excessively activated, which constellates the abandoned child and leads to corresponding repetitions of the same experiences.⁶

Analytical psychology views the individual's past as bound up with a set order of things; it is anchored in fate and, in Goethe's words, is based on an "imprinted pattern that develops naturally" over the course of the person's life. The sun and moon are thus symbols of the archetypal reality that exists behind that of the personal parents.

THE ABANDONED CHILD WITHIN

In the fairy tale the heroine successfully travels past the two evil heavenly bodies. For the narcissistic analysand, the search for maternal and paternal figures with which to identify can be dangerous because in the process they can never adequately develop the autonomy they so urgently need. The sun and moon can also be destructive in another sense. If a person tries to resort completely to maternal and paternal qualities, and if he tries to live these in an absolute way, he touches on the negative aspect of this: absolute objectivity (the sun) is just as destructive as living out feelings and irrational impulses (the moon) to an extreme. Finally, the journey to the sun and moon refers to the analysand's working through of what happened in his childhood, including his experiences with his parents. For the narcissistically disturbed analysand who does not know who he is, becoming aware of what happened in his childhood is beneficial. In the process "someone's story" becomes his own story. Beyond that, it is also essential that he begin to see his parents as people with both faults and good qualities, and is able to move beyond simply blaming them for what happened.

The Child in the Works of C. G. Jung

Since in the following sections special emphasis is placed on bringing to consciousness and integrating into the present one's childhood, we shall look briefly at how Jung dealt with the subject of the child in his writings.

In outlining psychological patterns in the family, Jung assigned a relatively minor role to the child and childhood.⁷ He stressed the shadow figures, the anima and animus, the wise old man and the wise old woman. Together they com-

prise the human archetypal family, in which the child, as archetype of the child, has a definite place primarily as a unifying symbol filled with potential for the future. In "On the Psychology of the Child Archetype," Jung says that the child symbol appears in anticipation of future developments.⁸ In the same work, he says:

From this comes the numinous character of the "child." A meaningful but unknown content always has a secret fascination for the conscious mind. The new configuration is a nascent whole; it is on the way to wholeness, at least in so far as it excels in "wholeness" the conscious mind when torn by opposites and surpasses it in completeness. For this reason all uniting symbols have a redemptive significance.⁹

Among other things, this view has led in the analysis of adults to the tendency to underrate the actual child and the childhood experience, which has earned Jungian psychology, somewhat unjustly, the reputation of to a great extent neglecting childhood in analysis.

Because of this somewhat distorted assumption that the child is not important in Jungian psychology, I want to provide a brief overview of Jung's approach to the child in his writings. In the process it will become clear that the child is not completely ignored, but that certain specific basic assumptions of analytical psychology account for the deemphasis on the child and childhood.

In my opinion there are four elements in Jung's work that encourage Jungian analysts to pay limited attention to the analysand's childhood experience.

First of all, the *teleological orientation* must be mentioned. One of Jung's most important contributions was his view of human existence as ongoing development, in opposition to the notion that the adult has already completed his

THE ABANDONED CHILD WITHIN

developmental tasks and made all of his adjustments to life. Jung's psychology is based on the perspective that human beings proceed toward a goal,¹⁰ through life cycles that are based on archetypal configurations (see p. 74). Each phase in life requires new attitudes, a renewed orientation, and a reanchoring of oneself in a different life context.¹¹ The transition that interested Jung most was the one at midlife, now called the "midlife crisis." A major part of his research and work dealt with this critical phase of life, and the orientation toward death it necessitates. Orientation toward the end means facing one's mortality, distance from the preoccupation with prestige and power, and, in the sense of individuation, means releasing the personality from concern with whatever is inessential in life. Thus, Jung's clientele consisted mostly of older people who had lost their sense of meaning in life.¹² He was most concerned about returning the person to his context of meaning and guiding him toward taking the reality of the psyche seriously, in order to show him how to regain a sense of his place in a transcendent ground of being.

Jung's orientation was a deeply religious one, and a compensation, more needful of serious consideration today than ever before, for an age that has "shifted all emphasis to the here and now."¹³ Jung expresses this idea in his memoirs as follows: "The decisive question for man is: Is he related to something infinite or not? That is the telling question of his life."¹⁴

The teleological orientation of Jungian psychology emphasizes examination of the psychic problem in the present rather than seeking the core of the neurotic conflict exclusively in the individual's childhood, an approach that leads him to understand that the neurosis is rooted in pre-

sent reality, and not in the past. Not the client's past but his present reality is the unsolved problem.¹⁵ In his essay "What Is Psychotherapy?" Jung describes the Freudian method as "cathartic,"¹⁶ and thinks that the essence of what he himself is saying begins where treatment stops and development begins.¹⁷ He understood treatment as reappraisal of the past, and development as individuation.¹⁸

Next is the *archetypal orientation*. Apart from the teleological orientation of Jungian psychology and the effect of this perspective on the interpretation of neurosis, the archetypal basis of Jungian psychology encourages overlooking the child. The archetypes were Jung's primary concern. He investigated them as the ordering factors of human existence, and by demonstrating them empirically gave the human psyche an importance extending far beyond the personal-biographical realm. Against this background, for example, the parents are not merely the architects of human destiny, they are carriers of the archetypal components of the paternal and maternal principles who, in conjunction with the ordering factors present in the child, create each particular father and mother image for the individual person.

The archetypal orientation of analytical psychology provides an orientation toward one's existence and reality as fate, counteracting the individual's tendency to remain fixed in accusations against his parents. It helps him contact the ultimately unfathomable, "the emptiness of the centre,"¹⁹ where God is and toward which his Self is directed.

One last question remains: In which works does Jung deal with the child? Jung's investigation of the child and childhood through the years was inversely proportional to the development and growing prominence of the subjects that concerned him most (the teleological aspects), which

THE ABANDONED CHILD WITHIN

however is not the same as ignoring the client's past and his childhood.

We must look at Jung's early works to learn his views on childhood. The most important publications are those that deal with complexes and his association studies,²⁰ which explain the repercussions of identification between parents and their children and show how the child's experience is entangled with that of his parents. Among these early works is also the analysis of little Anna,²¹ a counterpart to Freud's "Little Hans." Also in this connection is the "The Theory of Psychoanalysis,"²² which, besides the discussion of Freud's ideas about childhood, has some of Jung's own ideas about child development. Finally, there are the essays included in Volume 17 of the *Collected Works*, all of which, with the exception of the last, are devoted to personality development. The application of the amplification method to children's dreams resulted in the children's dream seminars that have just been published in German. Jung discussed the child archetype in "On the Psychology of the Child Archetype,"²³ a work that adds psychological commentary to Kerenyi's symbolic study, "The Divine Child."²⁴

This brief overview of relevant works by Jung shows that he did not ignore the child, even though his main interest was individuation in the classical sense, according to which the adult's inner child and the analysis of childhood are of secondary importance. Referring to the process of individuation, Jung said, however, "Naturally these are processes which have no meaning in the initial stages of psychological treatment."²⁵

Jung never disavowed his early works, and it may be assumed that they retained a degree of validity for him as he

grew older. Also relevant in this connection is the important interpretation of the shadow as an individual's personal unconscious.²⁶ Jung says that this personal unconscious must "must always be dealt with first, that is, made conscious, otherwise the gateway to the collective unconscious cannot be opened."²⁷ There are also passages in his autobiography that show how seriously Jung took his patients' past:

In many cases in psychiatry, the patient who comes to us has a story that is not told, and which as a rule no one knows of. To my mind, therapy only really begins after the investigation of that wholly personal story. It is the patient's secret, the rock against which he is shattered. If I know his secret story, I have a key to the treatment. The doctor's task is to find out how to gain that knowledge. In most cases exploration of the conscious material is insufficient. Sometimes an association test can open the way; so can the interpretation of dreams, or long and patient human contact with the individual.²⁸

Clinical diagnoses are important, since they give the doctor a certain orientation; but they do not help the patient. The crucial thing is the story. For it alone shows the human background and the human suffering, and only at that point can the doctor's therapy begin to operate.²⁹

The narcissistically wounded analysand is often fascinated by the collective and teleological orientation of Jungian psychology. Since he is not grounded in himself, has difficulty with feelings, and has lost all trace of his childhood, he welcomes this orientation because it does not awaken memories of his former pain. Another factor that explains the narcissistic person's predilection for Jungian psychology is his grandiosity. Archetypes, the Self, and orientation toward the future are themes that stimulate and gratify his longing for greatness. If we as analysts go along with this, we will lead the narcissistically damaged person

past his wounds, bypassing the place where he needs our help the most.

Childhood and Transference

It is extremely important that the narcissistic person make contact with his own former child and his past to anchor him in the past in general and make him aware of his own individual history. Remembering is, in my opinion, not as important for uncovering causes as for recovering lost feelings by working through the past. The narcissist must recover the feelings that he once froze so that he can feel at home within himself and in the world. In addition to reclaiming feelings, he needs to relax his defensive abandonment behavior and his gestures of longing.

However, the narcissistically wounded analysand encourages his analyst to overlook his childhood. When the analyst asks about his childhood, the analysand often acts as though he has asked about something trivial. This reaction can be best understood against the background of the analysand's grandiosity and feelings of inferiority. It is also based on his experience of his own past as a gray and disorganized mass of memories that seem to have little to do with him.³⁰

People who have difficulty loving themselves are often especially drawn to the collective aspects of analytical psychology at the cost of considering their individual development. The fragile narcissistic personality, prone to fragmentation, experiences itself as between collective forces: the collective unconscious, with its images and emotions, and the societal values of the collective conscious. Positioned between them, the individual's perception of his own essence has received scant attention. Beset by these collec-

tive forces, the narcissistic person has no calm and undisturbed "place to dwell." There is no "little grassy spot" to which he can withdraw. Psychologically speaking, he has no good inner object, and there is no "good angel"³¹ on hand as an objective advocate for his weak ego. Two examples will illustrate how this pressure from both sides appears in dreams. The first dream, Ms. L.'s, shows her experience of inner homelessness:

I am living in a huge yellow house made of stone. Inside it is very dark; light comes in through only a few little windows. People appear suddenly from the rooms. They are people of all ages and all cultures who have lived in this place. No one says a word. More and more people emerge. They bring axes, saws, hatchets along. They start to demolish my house. A big crowd of people is at work. I feel lucky to save my own skin. Yet someone feels that I am watching him or that I would like to defend myself; the whole crowd turns and moves away from me.

The crowd breaking in has nothing to do with the dreamer personally. It is made up of a group of people from diverse cultures who threaten the dreamer's home. The impersonal and the collective in the form of people from the past intrudes here. For the person whose house is similarly unprepared, Jung emphasized the importance of knowing one's own standpoint before venturing into the collective unconscious.³² In other words, in such cases the analyst gives preference to the personal material.

The following dream, another woman's, speaks of the threat of the influx from the collective conscious and indicates its power over the individual:

I am looking at my childhood home. The railroad track runs behind the house, at a short distance from the house. Near the wall around the house and going through the garden is a trail

THE ABANDONED CHILD WITHIN

that is open to the public. Many passers-by, who leave little room for the children playing there, are strolling on the trail. Both the trail and the railroad track are too close to the house.

The dreamer had a strong tendency to give preference to generally held opinions over her own personal point of view, a pattern that could be traced back to her early childhood.

Because such collective dimensions leave no freedom for the individual, the narcissist's search for herself must be undertaken through her own past. To look at what happened from an archetypal perspective, one's life context must be clear and one must understand how her childhood caretakers transmitted the archetypal dimension to her. Only in this way can she experience her past as her own; only in this way does she achieve a feeling-related grounding in herself.³³

One more dream from the final phase of Ms. L.'s analysis is included here; it explains how to anchor oneself between collective forces. In the dream:

I am standing in a room. Paintings are hanging on all four walls. All the paintings are mounted behind glass and are beautifully and carefully framed. I look at them closely, and recognize scenes from my past in them.

Extremely oppressed by collective images, Ms. L. was initially quite unaware of her own past. Much of my analytical work with her concerned her past and the necessity of differentiating herself from her parents and siblings. Delving into her memories, which were usually sad ones, was hard for her because the emotions connected to the memories threatened to overwhelm her. They had to be "pulled together": described, discussed, and arranged. She recognized the images appearing in the dream as her own.

They no longer frightened her; they were "framed" and occupied a specific place in a "room" of her psychic house. Ms. L. had developed strong defensive attitudes toward her own childhood and the narcissistic wound; it was the collapse of these protective attitudes that had brought her into analysis. We described the various protective attitudes with the symbol of "glass" (pp. 148 ff.). At the end of the analysis glass reappeared as a symbol in this dream: one must have *some* defenses. However, in analysis she had reconnected with her wound and her own past; the images reminded her of her past. Thus, there is defense and defense; in one case, the person is no longer aware of what is being defended against, in the other, she is aware of it. Awareness sets one free, and in this sense is the final stage of the intensive working through of one's past.

The question now arises: How does one approach the childhood history? First of all, the *anamnesis* should be mentioned. Usually the analysand talks of her own past in a remarkably apathetic way. The analyst begins to fantasize about what is not being said. The analyst's capacity for creative empathy is activated, and he puts himself in the place of the former child. This enables the analyst to imagine the analysand's experience at that time, which helps him to ask the right questions in the course of analysis. His attentiveness (see p. 227) to things that have to be read between the lines becomes refined in the process. However, it is evident that anamnestic questioning is not enough. Setting up the anamnesis only gives a general overview and certain guidelines.

The analysand uses the *transference* to draw the analyst into her experience. As a transference figure the analyst is no longer only a spectator and listener; he becomes in-

THE ABANDONED CHILD WITHIN

volved in a living, interactive event. Not only does the analysand experience herself and the analyst in the session, the analyst also has experiences with the analysand in the sessions. Observing and processing transference and countertransference reactions enables us to reconstruct the individual's childhood. Such *reconstruction* challenges the analyst not to focus on the final objective,³⁴ but to apply a reductive perspective. The analysand's remarks, and to some extent also the analyst's reactions (countertransference), are analyzed in terms of the analysand's early experiences. What takes place in the present is thus interpreted as a reflection of what once was. Processing this allows the analysand to reclaim her feelings and her right to feel. Moreover, her biography becomes clearer, and she is able to feel compassion for herself and her family. Lastly, it relieves her to know that she probably had no choice but to develop her specific neurotic attitudes. They probably warped her personality and marked her experience of herself and the world, but when she understands them as survival strategies, she can gradually free herself from them. On the other hand, if no reconstruction takes place, confronting the analysand with her neurotic attitudes demoralizes her.³⁵

Several practical examples are included here. First, I remember Ms. S. and her amnesia about her childhood. She had the distinct feeling of having no past. Likewise, it seemed to her that everything said in the analysis had no connection to her experience, and disappeared again immediately. She lacked a stable sense of continuity. In conjunction with that, she complained that I seemed to continually forget everything. Everything she said would immediately turn gray again in my presence, no sunlight would reach any of it. The transference bound up with it spread beyond

my "forgetfulness." In her eyes I was mainly a woman unaffected by life, who felt that she was superior to everyone and everything. We discussed this facet of the transference in detail, reconstructing interesting childhood experiences. My "forgetfulness" represented Ms. S.'s frequent lack of a sense of continuity in her own life. This insight led to remembering that her mother did not take her feelings seriously when she was a child. In the process, she remembered many incidents. All of them concerned a mother figure who, in response to the child's problems, typically repeated: "We should ignore her and what she does; if we don't take her seriously, everything will just blow over."

In the transference I had become Ms. S.'s mother, who had never taken her seriously and toward whom she now began to revolt: a positive sign. The trait of feeling superior to everyone and everything reflected several things. On the one hand, it reflected the mother who had taken no notice of her. But it also showed a side of Ms. S. that she had developed in order to survive: standing above things, apart from them, was Ms. S.'s ideal; then you are no longer confronted with feelings that no one takes seriously anyway. To come to terms with her mother, Ms. S. had to a large extent frozen her feelings, and in this way was able to avoid painful new versions of certain experiences. Understandably, she had had no other choice at the time than simply to stop feeling. Analysis of the biographical side of this aspect of the transference brought insight, relief, and the freedom to feel again.

I shall use the analysis of Mr. C. as another example from my practice. This example will also make clear that isolated interpretations that do not include the past and that would be in keeping with classical analysis are not indi-

THE ABANDONED CHILD WITHIN

cated in certain narcissistic cases. Mr. C. and I noted repeatedly that my comments brought about a "grayness," as though there were glass between us. And he could no longer think clearly; in his words, it "shut him down." This usually happened during discussions about his mother, when he unconsciously equated me with her. Analysis of this pattern of transference finally showed that he was used to withdrawing and becoming emotionally hardened in order to avoid complying with his mother's demands; only such an attitude protected him from his extremely demanding mother. This tendency to withdraw appeared not only at that time toward his mother and currently in analysis, it was pervasive in his other relationships, and had eventually become his general attitude toward life and its demands. He had long since given up becoming involved, and displayed a resigned "So what?" and a grandiose "I don't give a damn about the world." Among many other factors, this was his main complex, which prevented him from going out into the world and establishing himself in it. Finding out what had constellated this behavior in childhood helped him understand how it had developed, showed him how to adapt himself better, and gave him the freedom to experience the various feelings that gradually emerged from the "grayness."

We could, of course, also have interpreted Mr. C.'s pattern of behavior in an isolated manner rather than looking at his past. We could have spoken—in a technically proper way—of an unmanly, acquiescent shadow. However, that would have made Mr. C. more resigned, and reinforced the guilt he already felt. The ahistorical reference to such a shadow would also have encouraged his eagerness to learn, and he would have had to force himself to behave in a manly way. However, compulsion is seldom useful in ther-

apy. Obviously, the analyst could also have offered an interpretation based on amplification and talk about an Attis-Adonis shadow, in terms of which the masculine is still weak and fragile in comparison with the devouring feminine.³⁶ The latter interpretation was given at a much later point in the analysis, when it broadened his horizons, and the knowledge of mythological symbolism brought much insight. I am of the opinion that with narcissistically wounded people such mythological interpretations are detrimental until the biographical aspects have been discovered and worked through. Made too early, amplificatory interpretation easily leads to rationalizations and interesting discussions, which, however, lead the analysand away from his own experience. Furthermore, the analyst's special knowledge of symbolism can make the analysand feel inferior and arouse envy in him.³⁷

Since we have directed our attention to transference up to this point, the following two examples focus on *countertransference*. They are intended to show that the analyst's countertransference can often provide important information about the analysand. Analyzing such reactions can offer a clue to the lost emotions from the individual's childhood (compare example on pp. 229 f.).

Mr. T. and I had repeatedly noted that when he would soliloquize in a monotone, digressing from the topic, I became bored and sleepy. In the process of incorporating and analyzing his past as we examined this reaction, it turned out that Mr. T. had been unable to attend wholeheartedly to his father's instructive and valuable lectures at mealtime. He remembered the boredom he had felt when his father tried to educate the family. In the countertransference, I was feeling what he had experienced then. It was "syn-

tonic"³⁸ in this case, and pertained to Mr. T. In a reversal of roles, he became the lecturing father and I the bored child. Observing this allowed us to reconstruct an important experience from his childhood. In such a reverse reaction, the analyst lends her feelings to the analysand so that he can gradually reintegrate them. In this case, the feeling of boredom was definitely part of his frozen feelings.

The second example involves a part of Ms. A.'s analysis. She consulted me because of frequent intense aggressive feelings toward her child; sometimes she even hit the child. This frightened her, induced strong guilt feelings, and also saddened her. She was not a psychopath, and she suffered from her fits of rage. In her behavior during the session and, as far as it could be assessed, outside of therapy as well, Ms. A. seemed to control her aggression, and even showed blocked aggression except when she struck her child. I felt sorry for Ms. A., and grieved with her over her puzzling outbreaks of aggression toward her child. I also had a countertransference reaction that contradicted my sympathy. When Ms. A. told me about these incidents, I would immediately feel a rage that I could not initially explain to myself. At first it seemed to be moral indignation, yet this explanation did not satisfy me. Subsequently, I began to connect Ms. A.'s inhibition of aggression with the rage I observed in my countertransference. On the basis of other information about Ms. A., in particular about her childhood, it gradually became clear that my countertransference reaction had a syntonetic character in that it also expressed something about Ms. A. In my reaction I was feeling her rage, the rage that she had frozen in the course of the years. This rage had once been legitimately directed at her father, whom she experienced as unloving, who used to

reject her coldly and never showed any understanding whatsoever for her feelings and emotions. A person simply could not have feelings and emotions in his presence. The proper way to behave was to stand above them and behave reasonably. In my countertransference I had picked up the rage over this cold father.

Reviewing my reaction, discovering that Ms. A.'s restraint often enraged other people too, along with additional, related information, led to the conclusion that she had once felt and probably still felt tremendous rage toward her father. Her only outlet for this rage was aggression toward her child. Attending to the countertransference had in this case become the point of departure for reaching the analysand's long-lost and frozen aggression so that she could experience and gradually integrate it. To the extent that she became aware of the rage that had for so long not been accessible, her aggressive fits of rage toward her child also gradually disappeared.

For the narcissistically disturbed analysand, it is important that the child in her emerge from her overshadowed existence; this child imparts vitality and rootedness in her own history. What Jung said in a letter to John Perry in 1954 about schizoid patients is also valid, with the necessary changes, for the narcissistically damaged analysand:

When it comes to schizoid patients, there of course the difficulty of liberating them from the grip of the unconscious is much greater than in ordinary neurotic cases. Often they can't find their way back from their archetypal world to the equivalent personal infantile world where there would be a chance for liberation. . . . Since it is always the problem of accepting the shadow, it needs the simplicity of a child to submit to such a seemingly impossible task. . . . You must simply try again to convert the archetypal fascination into a child-like simplicity.³⁹

Through many small reconstructive steps, the narcissistically wounded analysand can learn to devote herself to her inner child. She approaches her narcissistic wound and begins the process of grieving and transformation, which we shall discuss in the last chapter of the book (pp. 309 f.).

Paradise Transferences and Integration of the Shadow

When the mother-child relationship is successful, a bit of paradise is realized.⁴⁰ The child is loved, loves himself, and experiences his mother as related to him and to his needs in an almost ideal way. This is how the archetype of paradise forms in early childhood. We can also speak of a positive archetypal constellation that places such a start in life under a good star. The ideal condition cannot last, however; the reality of life is imperfection, disappointments are unavoidable. So that the child can learn to deal with that, the mother and other caretakers lead him or her out of the original paradisaical condition step by step, with manageable and appropriate frustration. In the process the personal experience prevails over the archetype of paradise, which is gradually integrated. In favorable cases, these maturational steps result in an unquestioning trust in oneself and the world. The child can acknowledge idealism and realism as dimensions of life without being shattered by the contradiction between them.

The unsuccessful mother-child relationship, as it is encountered in narcissistically disturbed people, is different. Here the archetype of paradise has not become even a partially experienced reality. On the contrary, the child experiences emotional and/or physical abandonment in the

form of traumatic frustrations. Because of this, his experience of himself and the world at that time and afterward is negative. An adverse star reigns over such a beginning, and as in the fairy tale of the ravens, the negative constellation of the sun and moon appears in the form of a negative parental archetype that colors the child's experience.

Experiencing and enduring the trauma of abandonment do not destroy the longing for paradise, however. The child, and later the adult, remain fixated to this longing due to two archetypal intents, namely, the archetypal intent of experiencing oneself as loved and unique, and the intent of finding a person worthy of love to whom one can "belong." These intents for paradise are experienced as longings, and appear as gestures of longing (see pp. 176–85), the active search for fulfillment of the longing. These longings cannot be optimally gratified. They unconsciously lead the narcissistically wounded person from disappointment to disappointment, reopening the narcissistic wound again and again.

If the archetypal intents for paradise are experienced on the one hand as emotions of longing, on the other they appear symbolically. The well-known Grimm fairy tale "One-Eye, Two-Eyes, and Three-Eyes" (Grimm 130), clearly shows archetypal images for this longing. The longing for optimal gratification of needs, for ideal people and relationships, is represented by the little table that sets itself, fulfilling every wish. Two-Eyes, the heroine, receives it through the intervention of a wise woman and her goat. Two-Eyes can eat her fill; the environment gives her what she wants and needs. The longing for other people to be amazed at one's beauty and perfection is represented by the symbol of the miraculous tree of gold and silver. At the

THE ABANDONED CHILD WITHIN

same time, it is also an archetypally overelevated image of the personality, of the Self in process. For the narcissistically wounded person it is a relief gradually to differentiate herself from these powerful archetypal forces that influence her behavior, from the emotions and the images that correspond to them, so she can acknowledge the human dimension and its imperfection.

It is crucially important for the transformation of the narcissistic problem that the longings for paradise be directed toward the analyst in the transference to initiate a process of working through and putting into perspective. Since the longings are based on archetypal intents, they are, like all appearances of the collective unconscious, impersonal and nonhuman. For them to be overcome and made personal through the interaction between the analyst and analysand, the analyst must accept the transferences. Transferences in which these longings are manifested can be called *paradise transferences*.⁴¹ In them the narcissistically disturbed analysand expects the analyst to fulfill her longings by giving her unconditional admiration and being an ideal figure that the analysand can admire and want to "belong to." The psychoanalyst Heinz Kohut called such paradise transferences "mirror transference" and "idealizing transferences."⁴² Kohut sees in them the "the crucial diagnostic criterion" of a narcissistic disturbance.⁴³ If the analyst unconditionally accepts these paradise transferences, he creates the necessary climate for the transformation of the narcissistic problem. In the process, the analyst and analysand find the point at which emotional abandonment caused the child's narcissistic wound and she began using survival strategies to control her longings. As an adult and in the transference, the analysand can now expe-

rience, verbalize, understand, and gradually gain perspective on her longings. Of course the analyst cannot restore paradise, so he constantly makes "mistakes," from the analysand's point of view; he does not mirror her enough, he is not as ideal as the analysand wants him to be. These "mistakes" constellate the analysand's narcissistic wound, with its diversity of feeling reactions to frustrations, such as, among others, rage, resignation, emptiness, anxiety, and helplessness. The analyst then devotes all of his attention and empathy to these reactions. As a rule the analysand is unaware that it is her longings for paradise that cause these reactions. If these reactions are now empathically understood against the background of the individual's childhood, the gradual process of working through results in a moderating of her demands for paradise and a reduction of the tension between idealism and reality.

Two examples will clarify this concept. The first example shows frustration at the lack of fulfillment of the archetypal intent to be considered unique. (Heinz Kohut calls this mirror transference.) I recall Ms. S., who was scarcely aware of her own longing for admiration and echo. The problem appeared initially between her and her husband. When he did not treat her as though she were unique and perfect, she responded with rage and tears. We often discussed these situations, which occurred mostly on weekends. But it took a long time for the desire to be admired by me, her analyst, to appear in the transference. One of our sessions was interrupted briefly by a telephone call. This disturbed the good feelings we had been sharing. Ms. S., who had previously been describing her professional successes with pleasure, now felt subdued and depleted. As it turned out, my stepping away briefly to answer the tele-

THE ABANDONED CHILD WITHIN

phone had hurt and frustrated her in her longings. Viewed from the archetypal standpoint, I had made a "mistake"; I had not given her my undivided attention.

The next example shows frustration of the archetypal desire for an ideal analyst who optimally satisfies needs. (According to Heinz Kohut, this is an idealizing transference.) Ms. D., with whom I had already worked for several years, sent one of her acquaintances to me for a consultation. In her next session she wanted to know what I thought of the man. She was terribly disappointed that I would not discuss it. Later it became clear that she wanted to talk to me about him in order to make up for not having been able to talk about such matters with her mother. This was responsible for Ms. D. having had to rely on her own assumptions about other people all her life. It made sense that she wanted me to talk to her about the man. In this connection, I was supposed to be the ideal mother-friend for her, but as her analyst I could not fulfill this need. Another frustration figured in as well: as it turned out, she wanted to have an intimate relationship with this man. But she also had negative fantasies about him, and saw certain negative aspects in him. Then it turned out that she had endowed me with magical powers, believing that I could cast a spell and turn the man's bad aspects into positive ones. In this way I could make him an ideal partner with whom she could have the symbiotic and intimate relationship for which she had longed. Thus she unconsciously perceived me as a magician who had the ability to turn something undesirable into something desirable.

The good mother can do this by changing the baby's diapers, when necessary, and feeding her when she cries. For the child she represents the ideal partner who is inti-

mately enmeshed with her. I was, however, neither an archetypal nor the good-enough mother. Her desire for me to do all this coincided with her needs as a child. I could not fulfill her desires, and thus was a frustration to her. In having time and attention given empathically to her needs, a small step was made toward moderating her paradisiacal expectations of an ideal person. It was also essential in this context to withstand and empathically understand her rage and anger toward me. Moderating and integrating expectations of paradise enable the narcissistically wounded person to evaluate herself and others more realistically, enabling her to be more connected and capable of relating to others.

Let us turn now to the desire for paradise and the longings related to *integration of the shadow*. As was already shown at the beginning of this book (pp. 64 ff.) and then illustrated with numerous examples, the narcissistically wounded person experiences himself as "overshadowed." A strongly developed persona, behavior characteristic of abandonment, and gestures of longing overshadow his being in respect to past and present experience, preventing the emergence of his true personality. These factors inhibit the individual's basic sense of self-worth and preclude a correspondingly secure anchoring-in-himself. The compensations, protective attitudes of defense, and survival strategies of overshadowing relegate the Self, as the essence of the personality, to the shadow, at the cost of genuine autonomy.

In gestures of longing which are based on paradisiacal desires, the entire stereotyped archetypal background shows through. The analysand approaches the shadow once his high expectations have been subdued and his demands moderated in the process of working through them. When

THE ABANDONED CHILD WITHIN

the analyst does not satisfy his longings, the analysand responds with rage, for example. When he is able to understand what happened empathically and against the background of his own past, he can understand his longing for perfection and why he reacts with rage to its being frustrated. This experience enables him gradually to moderate the longing for paradise, and accept reality as imperfect and shadowy.

Three aspects of the shadow appear in connection with the longings:

In the first place, the stereotyped gesture of longing, with its orientation toward the ideal, relegates the personality to the shadow. A complex has taken the lead over the personality. Thus, for example, the longing to be admired can distort and overshadow a person's character.

Second, someone falling short of his desire for an ideal and devoted partner, for example, can evoke rage and provoke an inferior shadow reaction. This is the sense in which a shadow aspect is acted out.

Third, working through such gestures of longing connects them to the personal element and leads to the realization that shadow and guilt feelings are part of the imperfection of life, which is an essential maturational step. The following example shows the connection between this aspect of the shadow and working through a gesture of longing.

Ms. O., fifty years old, described her envy and rage in a session with me. She often had to confess to these outbursts of the shadow. It manifested itself in a key experience that clarified much of the emotional aspect for her. She was taking part in a conference. While she was sitting in an almost empty room, she noticed a beautiful sunset through the window at the other end of the room. Then a couple

came in and sat down in the niche of the window. The man's warmth made a deep impression on her. His expression was as though he were seated before a goddess. Suddenly envy and rage flashed through Mrs. O., followed by streaming tears. At that point she left the room, then realized how much she had wanted such a partner her whole life. She cried for a long time, releasing deep longing and grief.

What she saw in this couple was the image of two lovers archetypally overelevated by the sunset. The longing for such a relationship had lain in the depths of Ms. O.'s soul waiting for fulfillment for a lifetime, and had defined to a large extent her experiences with other people. Ms. O. had entered into many relationships in her life, but all had more or less disappointed her. Unconsciously she had projected the image of a perfectly harmonious and intimate relationship, and ignored everything imperfect. In the scene that she described to me in detail, the overshadowing effect of the gesture of longing dawned on her, and she understood her frequent outbursts of rage and envy. The grief bound up with it released much of her attachment to the concept of perfect unity and the emotions that went with it, and brought her somewhat closer to reality, with its dark aspects.

Working through the gestures of longing also enables a person to become more familiar with his own childhood, which coincides to a large extent with the personal unconscious that Jung described as an important aspect of the shadow.⁴⁴ The next two examples show how gestures of longing, connected with traumatic experiences during one's early years, can influence one's life way into adulthood.

Ms. F.'s initial dream in analysis was brief and concise: "*I can help my analyst.*" We could make no sense of it at

first. Later Ms. F. said it expressed her grandiose desire to help me. I thought this concise interpretation was meant to protect her from potential criticism by me. We laid this interpretation as well as other conjectures temporarily aside, but decided to keep the dream message in mind and be on the lookout for more conclusive interpretations. In the course of her analysis, one theme was central: the desire to help others. It manifested itself in a marked "helper" syndrome. This was also evident with me in the analysis. She often recommended interesting books to me and pointed out practical innovations in office equipment, and frequently described exciting incidents and recounted "fantastic" stories. She did this in a particularly humorous way, entertaining me and arousing my interest. She "helped" me in the sense that I was never bored and was always in a good mood during her sessions.

At first we took this behavior to mean that she wanted to help and entertain me; the question was why she wanted to do this. Outside of analysis she often tended to others' needs, and she began to notice that she often did so to excess, and that it was sometimes too much for her. However, the reason for this compulsive helper syndrome remained obscure. Subsequently, however, it became clear that it was linked to her longing to be accepted; the helper syndrome was actually a gesture of longing. We did not find out how this connected to her childhood until much later: Ms. F.'s parents had died one soon after the other, leaving her an orphan at the age of eleven. Her father died first, then her mother. Returning to these tragic events finally clarified what had caused the helper syndrome. In connection with an argument Ms. F. had with a colleague, who rejected her help, she suddenly realized that her whole life she had been

repeating the attitude that she had adopted when her mother was dying. During her mother's lengthy last illness she had worked hard, visiting her daily in the hospital and anticipating her every wish, but her mother had died anyway. With the logic of a child, she had assumed that through her efforts her mother was bound to improve. Unconsciously, this belief remained with her. The helper syndrome had thus been caused by a subjectively experienced guilt and the unconscious longing to avert death through helping others.

Finding the root cause and the emotion bound up with it brought understanding and an encounter with grief, and gave her the latitude to moderate the gestures of longing hidden in the helper syndrome. The childish grandiose idea that "helping" would avert death became conscious and was corrected, allowing Ms. F. to become more empathic toward herself. The insight into the personal unconscious aspect of the shadow made it possible for her to free herself somewhat from the helper syndrome that had been a strong determining influence on her life.

The next example concerns a gesture of longing that was hidden in an achievement problem. Ms. N. had lost her father at so early an age she could not remember him. He was lost in the confusion of war (presumed dead), and was never found again. That was difficult for the children, Ms. N. and her much older sister, and for their mother. Only in analysis did Ms. N. realize how very ashamed she had been as a child to have no father. She had also suffered from the fact that they did not even have a proper grave to show. Her father's death had been mysterious, and there was some speculation that he had actually caused it himself. All this made the mother and the children feel that despite the shame and other people's conjectures, they had to show

THE ABANDONED CHILD WITHIN

people that they were "somebody." Thus the two children, each in her own way, worked extraordinarily hard, less from ambition than from shame. The family pattern was to use achievement to earn respect.

As Ms. N. was becoming aware of this connection, she also had a striking dream related to it. It helped her better understand the pattern of striving for achievement, and made her aware of the gestures of longing bound up with it:

She dreamed she had to take part in a stage production. The role that she had to play was the one of calling people's attention to the person who had killed their father. She was terribly afraid of the role and shouted for help. This woke her up, and she realized in amazement that for the first time in her life she had called for her father. She had shouted loudly, "Daddy, daddy."

This dream moved her deeply. The main message she took from it was that her whole life she had played the role of making good her father's death. She had used achievement to make amends for the "shame" and for her family's marginality. In the dream she learned how afraid she was of this role, and connected this dream message to her experience of having been overtaxed all her life and having firmly to ignore her own fears and needs in order to perform well. The dream also brought back the longing for her father. Through this dream, and the making conscious of obstacles from this area of her personal unconscious, she learned that achievement was profoundly linked to the longing for her father, and that the constant need to achieve was a cry for her father. These insights brought a deep experience of mourning, and ultimately relief from a too one-sided attitude toward achievement. Also clear in this example is the

fact that working through the gestures of longing is bound up with becoming conscious of one's personal shadow.

Mr. Z.

Mr. Z. is included as an example of a client with whom the paradise transference typical for narcissistically wounded clients did not develop.

In Mr. Z.'s case, no give-and-take relationship developed between the child in his adult ego and me, as his analyst. His feeling of self-worth remained subject to extreme fluctuations, and his identity remained fragile.

Mr. Z.'s problem manifested itself initially in a grave narcissistic personality disturbance that was related to congenital diseases frequent in his family and seriously adverse social factors. In early manhood this disturbance intensified and gradually changed into a borderline symptomatology with free-floating anxiety, depression, experiences of depersonalization, and occasional loss of impulse control, to name only some of the most prominent symptoms. A few years later psychotic decompensations set in, and finally his illness was described as a mixed psychosis. Overall, his ego disturbance was visibly worsening. Though at the beginning he could still function well and cope with reality, borderline symptoms ranging into schizophrenia appeared, until in his psychosis he lost all sense of reality.

Mr. Z. was born shortly before his parents divorced. The parental marriage had been strained from the outset because his father was unreliable and his mother was emotionally ill. Shortly after his birth, the boy was taken in by a foster family for several weeks, and afterward returned home. The marriage had ended in the meantime, and his mother had to take care of, support, and raise her children

by herself. Mr. Z. described his mother as emotionally unreliable. For example, she gave him a cat, but took it away again after a short time for no reason. She was not equal to the task of raising the children, and felt persecuted by their violent aggressiveness. At times there were arguments complicated by the intervention of the mother's live-in boyfriend, who unfortunately came between the mother and her children. Mr. Z. felt very unsafe at home.

At the age of seven he was again put into a foster care home, where he spent a relatively calm period of time; inwardly, however, he was tormented by homesickness and suffered from loneliness. He also felt exiled and unloved at that time. This stay in the foster care home ended after a few years, and Mr. Z. went to another foster care home. Having to make a new start was difficult for him. His school grades deteriorated, and he became isolated and again began to wet his bed. Finally he underwent psychiatric examination, returned to his mother for several months, and afterward went to a home again. After this Mr. Z. was in the charge of a social worker. This talented, committed, and sympathetic social worker found housing for Mr. Z. in a well-run apprentice's hostel, and from then on supervised his development. Mr. Z. began a training program, and did fairly well in it. His mother's progressive illness worried him terribly, however, and when she was admitted to a mental hospital and he was not given permission to accompany her, he consulted me.

From then on he was able, with the social agency authorities' approval and assistance, to have therapy twice weekly, which he did, with interruptions, for four years. Then the problems began to occur more and more frequently. Mr. Z. now lived alone in an apartment, where he

felt exposed; in addition, he frequently experienced painful separations from friends, felt unsafe in his environment, and had difficulties at work, the demands of which he felt increasingly less able to handle. His emotional fluctuations increased appreciably. He started to run up debts, frequently changed apartments and jobs, and finally received psychiatric care. Then he was hospitalized twice for a year at a time, several months apart. Several psychiatrists worked with him on an out-patient basis, but he could not establish a relationship with them; he frequently changed psychiatrists, felt badly treated, and only needed them when he wanted to be admitted to the hospital. A traffic accident brought this tragic life to a sudden end.

A whole network of causes for this man's difficult and even unbearable life could be discussed here: serious congenital problems, insecurity, and lack of love from the very start, adverse social factors and an educational environment that was unable to cope with him and could not take the place of his home and family, are no doubt the factors involved.

Mr. Z. only achieved a rudimentary and loose ego formation. Longing and abandonment, but also predominantly fear, despair, powerlessness, and depressive moods set the course of his life. He had too little ego structure to enter into transference relationships in therapy. An accurate assessment of his vulnerability—unconscious, of course—kept him from this, probably in order to avoid the threat that a potential narcissistic injury could have meant for him. He had found other ways to check the threatening fragmentation: under stress, his emotional equilibrium was unsteady. One way he dealt with this was by stealing motorcycles. Each time he would drive the stolen vehicle wildly through

THE ABANDONED CHILD WITHIN

the streets. This made him feel that he was somebody. The feeling of power that he experienced at the wheel relieved his tension, and for a short time afterward he felt balanced and happy. Excessive preoccupation with his clothes and appearance was another way of coping. Often he spent a long time in front of the mirror, seeing himself "together." When we discussed this he once said, quite accurately, "I have to give myself permission to feel real." His self-esteem was so limited that he ordinarily experienced himself as not completely real.

He also committed petty larceny. Mr. Z. preferred to steal small items from work, but he always put them back soon afterward. These objects helped him to live, as paradoxical as that may sound. They fulfilled his fantasy of having something in hand that offered him security, something out in the world that he could arrange. These items were magical objects that gave him a temporary feeling of power. They also ignited grandiose fantasies, most frequently of being a famous author or opera singer and receiving applause and honor.

That these attempts to hold himself together created difficulties for him goes without saying. These difficulties led to new pressures each time, and induced deep resignation, which he was able to suppress again for a short time with grandiose fantasies and repetition of the inappropriate conduct described above. The fluctuation between longing, fantasies of grandiosity, and depressive feelings of abandonment were agonizing for him. He once said his head was spinning. He would build castles in the air, feel that he was king when he looked down from his window on the passing cars, and fantasize that he would bring them all to a standstill. Other thoughts would follow in rapid succes-

sion, for example, that he was not normal but deformed. In these states he often felt like hitting his head against the wall to stop the tormenting thoughts. This desire can be understood as a last attempt to master the fragmentation that threatened him.

My function in this was one of being available and accepting and talking him all through his various aspects over and over again. He needed crisis intervention⁴⁵ many times, and concrete assistance in mastering the hard reality of life. He needed me as someone who knew everything, with whom he could share everything. In this way I gave him the holding structure he needed, and the feeling of being seen "together." However, the paradise transference(s), typical for the narcissistically wounded person, that would have given him a chance to work through and moderate the fantasies that distorted his sense of reality were never activated. I remained a spectator, and, as I have said, probably because he accurately assessed his own vulnerability, Mr. Z. did not make me a transference figure. In his schizoid structure he maintained a distance, and this distance had to be respected. The fact that I did respect it allowed him to let me be there, at a distance, even years after he left therapy. Occasionally he telephoned me in times of success and failure, sometimes asked me for advice as well, and now and then he sent me a postcard.

Mr. Z.'s life was tragic, and needs to be seen against this background to be understood. I find it very sad that the people who genuinely tried to help him could not retrieve and fulfill his archetypal desire for love and security. Here too the question of guilt appears in a completely different light. Can we blame the parents, who, disadvantaged in their own way, could not give the child what he needed?

Can we really speak of Mr. Z.'s guilt, when he behaved in unacceptable ways simply in order to avoid fragmentation and temporarily survive? Can we assign guilt to the people who helped him as professional caretakers? When I look at my own part, I must acknowledge that my being there for him in the present did not make up for the echo he had lacked as a child. My own experience with narcissistic disturbance was inadequate at the time, which caused me to moralize too much and empathize too little; thus, for example, I reprimanded him for always being late for his sessions and for postponing them too often. I had too little insight into the connection between his unreliability and the fluctuations of narcissistic equilibrium. From his subjective point of view, it made sense that he had to give preference to the immediate gratification of needs in order to ward off impending fragmentation.

A person who has led such a life deserves our consideration. That is not always easy, because the chronic problems of the client remind us of our own; such a case touches on our own narcissism. If we forego this and our need to succeed as analysts, we abandon our own defenses, and become vulnerable. Yet only when we are able to let go of this narcissistic need to be the successful helper is it possible for us to offer genuine therapeutic help to such clients.

To conclude, I want to comment on a drawing Mr. Z. voluntarily brought to a session (Figure 12). The picture shows him in the circus, dressed as a clown and in the role of a magician. If one identifies with the picture, it becomes obvious that the figure's affected behavior, designed to get attention and applause, expresses longing. The green and black circles in the foreground stand for the spectators' heads. The essence of the clown-magician can only be cor-

rectly understood, however, when the grandiose exhibitionistic behavior is understood in terms of the pointing index finger and the whip. The index finger reflects all of Mr. Z.'s experiences of someone pointing at him scornfully, the times he felt he was a foster child, deformed, a fatherless child and the child of a mother of whom he was ashamed. The whip that is suspended above the central figure's head represents the agony caused by his fantasies of grandiosity. When Mr. Z. had fantasies of grandiosity, they were probably in part uplifting, in part tormenting because he knew very well that he would never be able to fulfill their high demands. The traffic light that is crossed through on the right side of the picture indicates his experience of not fitting in. Mr. Z. often felt isolated and not really present in his "traffic" with other people. The clown-magician is a marionette attached to strings, and cannot see that the strings are arranged as a cross, that a horizontal line divides the top from the bottom of the drawing. Mr. Z. did not understand this cross, his hard fate, yet he had to live it out.

This case clearly contrasts with the less severe cases presented in this book. The latter were able to develop a transference, and in "working through," grew stronger and more stable. Mr. Z. could not manage this. I think the regression involved would have harmed him more than it could have helped him. He no doubt kept his distance out of an accurate assessment of his own vulnerability.

CHAPTER ELEVEN

RETURN AND TRANSFORMATION

The Fairy-Tale Image

Now we shall again take up the thread of "The Three Ravens." In the last chapter we considered the negative constellation of the sun and moon, which was interpreted as the archetypal matrix for a difficult beginning in life. The fairy tale continues with a positive development in the heroine's journey. After she turned away from the sun and moon, she encountered the stars; the tale says:

At this she ran swiftly away, and came to the stars, which were kind and good to her, and each of them sat on its own special little chair. But the Morning Star arose, and gave her the drumstick of a chicken, and said, "If you do not have this drumstick you cannot open the glass mountain, and it is in the glass mountain that your brothers are."

The little girl took the drumstick, wrapped it carefully in a cloth, and went onwards again until she came to the glass mountain. But the gate was locked, and when she wanted to unwrap the drumstick, she found she had lost the drumstick on the way. What was she to do now? She was at her wits' end and could not find any key to the glass mountain. She took a knife, cut off one of her little fingers, put it in the door and succeeded in opening it. When she had gone inside, a little dwarf

came to meet her, who said, "My child, what are you looking for?" "I am looking for my brothers, the three ravens," she replied. The dwarf said, "The lord ravens are not at home, but if you want to wait here until they return home, come inside." Thereupon the little dwarf carried the ravens' dinner in, on three little plates, and in three little glasses, and the little sister ate a morsel from each plate, and from each little glass she took a sip, but into the last glass she dropped the ring which she had brought away with her.

Suddenly she heard the whirring of wings and a rushing through the air, and then the little dwarf said, "Now the lord ravens are flying home." Then they came, and wanted to eat and drink and looked for their little plates and glasses. And each of the ravens said, one after the other, "Who has been eating from my plate? Who has been eating out of my little glass?" And when the third came to the bottom of the glass, he found the ring there and plainly saw that their little sister had arrived. And they all recognized her by the ring, and then they were all released and went joyfully home.

Here the connection to the inner world is made, initiating the return and redemption. The heroine no longer finds her sense of direction in the outer world; rather, her own Self comes into play. The circle of the stars, each sitting on his own little stool, can be seen as a symbol of the Self. Ancient astrological material shines through here. In it the essence of the human being is understood in terms of the particular combination of planets at the time of his birth.¹ Astrology was one of the earliest attempts to understand the human being psychologically. The late Munich psychoanalyst, Fritz Riemann, who made a serious study of astrology, believed that a person's natal chart reveals his "primary nature."² In other words, what a person brings into the world appears in his horoscope from the very beginning.

The narcissistically wounded person has trouble from the outset feeling that he has a right to live according to his

own innate nature. When the symbol of the Self appears in the fairy tale, in such contrast to the way the tale begins, it indicates tremendous progress: At first the individual's efforts are cursed, choked off, and ultimately thwarted, whereas now the possibility of being oneself emerges. The symbol of the Self appears after the negative constellation of sun and moon; this parallels the moment when the individual has worked through what happened in his childhood. I continually see this pattern confirmed in my practice. Inner freedom results from at last understanding the story of one's own childhood. This sequence also appears in other fairy tales, for example, in the Grimm Brothers' version of "Cinderella" (Grimm 21).

Cinderella's emotional and spiritual growth is directly connected to her mother's grave, to her mother's death years earlier. From her father, Cinderella receives a green twig as symbol of the Great Mother and a renewal of life. She plants this twig on her mother's grave, then visits it regularly, and every time she weeps bitterly and mourns. In the course of time the twig takes root and grows into a sturdy tree, the tree of life. As such, it is closely connected to the symbol of the Self, and can be understood as the Self in process.³ Cinderella's transformation and her connection to the Self are therefore closely connected to the examination of her own life story.

Certainly the images in "Cinderella" are different from those in the fairy tale of the ravens; however, in both the symbol of the Self appears only after reference is made to the specific individual's past. What the fairy tale portrays as a sequence appears in therapeutic practice more as correspondence. To the extent that a person starts to anchor herself in her own past, she becomes aware of herself and has

more self-acceptance and a better sense of herself as an individual.

Among all the stars, one is especially important. It is the morning star, Venus, which is also the evening star. It knows the glass mountain's secret, and ways to unlock it. From Venus the heroine receives a little drumstick, which she loses and replaces with her little finger, which unlocks the gate into the mountain. This star and its gift symbolize love.⁴

The narcissistically wounded person cannot deeply affirm and love herself. Unlike the fairy tale in which the little drumstick, the gift of love, is lost once, the person who finds it difficult to love herself loses such loving feelings for herself over and over. Being able to affirm herself, to experience herself at times as loving and loved, frees her. Self-love, in the sense of a fundamental affirmation of her own nature, is the prerequisite for consistent, healthy, and trustworthy caring for herself. Only when Venus is constellated does loving contact with herself awaken. That means that only when the analysand gradually accepts the echo that she experiences from the analyst can she actively integrate the capacity for self-affirmation, as an archetypally determined possibility in her own psyche. The capacity to affirm oneself ultimately makes possible the differentiation from negativity, its transformation and integration into the totality of the psyche. The ravens are redeemed once and for all; in life, on the other hand, the redemptive attitude toward the dark elements in one's psyche has to be found repeatedly.

When she loses the little drumstick, the heroine has to find the redeeming potential inside herself. The loss is not tragic, because she realizes that she can replace the little drumstick with her little finger. This shows remarkable progress compared to the beginning of the fairy tale, where

THE ABANDONED CHILD WITHIN

insignificant misconduct suffices for a lifelong curse. Now a mishap occurs, but life goes on. The heroine is able to solve the problem herself, and does so, rather than losing herself in fantasies about catastrophe. She takes her intuition and her spontaneous hunch seriously, and helps humanize her brothers. Of course, a sacrifice—cutting off her little finger—must be offered.

As a perfectionist, the narcissistically wounded person exercises control, prefers clear-cut relationships, and feels uncomfortable in the irrational and mysterious realm of the unconscious. Therefore the sacrifice of the little finger indicates less control and increased access to the unconscious and the mysterious. The person who lacks a little finger can not handle things in a perfectionistic way. Thus, the loss of the little finger means moderation of perfectionist demands and controlling behavior, for the sake of increased truthfulness to oneself.

We might ask at this point whether the whole misfortune of self-estrangement could not have been averted if the mother in the fairy tale had given her children more freedom and space and sometimes let herself be "twisted around her children's little finger." Consistency and rigidity seldom allow children such freedom, but the child must have freedom as well in order to feel secure and maintain her spontaneity and vitality.

We have seen that the raven as symbol incorporates various dark elements: the introjection of earlier, restrictive caretakers, negative appearances of the animus, and depression. By letting the ring fall into her youngest brother's cup, the heroine continues the contact with the dark side that was initiated when she first met the ravens and established a connection to her own suffering. This deepened

connection to her own suffering brings about the transformation of the feeling of being a "bird of misfortune." The person who can connect to his own suffering without becoming completely enslaved by it takes part in the human dimension of life, and acknowledges human limitations in both the positive and the negative sense. The acknowledgment of suffering means, more broadly, becoming aware of one's needs. The person who knows his own needs longs to have them fulfilled, and he can actively strive for what is good for him. Narcissistically wounded people often pick up the needs and expectations of others with a sensitive antenna, but have little idea of what is good for themselves. However, the prerequisite for knowing one's needs is the acceptance of suffering. On this basis, the individual orients himself toward suffering, and can then use his own feelings to strive for what he needs to balance out what he lacked early in life. For this to take place is ultimately an act of grace, the grace of being able to affirm oneself.

Beyond the above-mentioned aspects, the ravens suggest a dark, vengeful image of God. The raven, associated with the god Saturn, becomes a symbol of saturnine, life-denying traits such as those espoused in dogmatic Christianity. Such an image of God must be seen in the context of the punitive mother and her church, and should be seen first and foremost as an extension on the transcendental level of the negativity the child experiences first in her mother. Thus, a negative mother complex causes a negative God complex. If the narcissistically wounded person succeeds in differentiating herself from it, she is then free for genuine religious experience, as an experience of God as the Wholly Other.

At the end the ravens are set free. This is an image of

THE ABANDONED CHILD WITHIN

overcoming the split; the cursed and split-off parts of the psyche are reintegrated through contact. In being humanized, they create a vitality that is expressed in the siblings' going home "joyfully." Going home can mean various things; mainly it means finding oneself. The narcissistically wounded person who has found himself feels less estranged from himself, and can increasingly cathect himself with narcissistic libido, which means he can love himself. This protects him from narcissistic depletion and from fluctuations of self-esteem. Finding oneself also means that one's own individual nature asserts itself more. But going home can also have a religious meaning: being sheltered in God. This corresponds on the emotional level to trusting in God.

In the glass mountain a dwarf took care of the ravens. At the end of the story he remains behind. In fairy tales dwarves are often positive figures, friendly to people—for example, the seven dwarves in "Snow White" (Grimm 53). But they can also be evil, like the dwarf in "Snow White and Rose Red" (Grimm 161). Dwarves also represent creativity. They create the most beautiful gold jewelry, and are often guardians of great treasures. The dwarf in the fairy tale of the ravens seems to me to have a paradoxical meaning. He is the ravens' servant and brings them food, which would indicate keeping the cursed parts of the psyche alive. But when one thinks of the tremendous power that destructive thoughts assume in people who are depressed, the dwarf can also take on a negative meaning as the force continually feeding the destructive thoughts—as a symbol of negative creativity. His remaining behind correlates to overcoming the negative creativity, no longer becoming worn out by depression and wallowing in one's worthlessness. With the brothers' release, vitality, energy, and joy are

awakened in the psyche, and there is hope now for positive creativity. The person who has trouble loving himself is repeatedly exposed to narcissistic depletion, a lowering of his narcissistic libido, and therefore has trouble being creative because he cannot adequately infuse his interests, plans, and undertakings with self-love. He often fails in his typically short-lived attempts for this reason, and then begins to doubt his talents, usually without justification.

Positive change and the redemption that accompanies it are revealed only when the stars appear. In this context I entitle this concluding chapter "Return and Transformation." The preceding brief fairy-tale analysis leads to various questions. In striving to adapt and in concealing his true personality, the narcissistically damaged person finds it hard to turn his attention inward. Thus, the first section of this chapter deals with the difficulties of introspection. Deepening introspection entails getting to know oneself better and better. With it the Self, in the sense of one's own nature, increasingly emerges. In this connection, several steps to becoming oneself and (re)establishing contact with the Self will be discussed in a concluding section.

Difficulties with Introspection

We term our ability to look inside ourselves "self-awareness" or "introspection." This is not always easy, and is especially difficult for the narcissistically wounded analysand, who turned his attention to the outer world too early in life, and felt compelled to adapt to the expectations of others. In this chapter specific problems that narcissistically damaged people have with introspection will be discussed. In general, three crucial difficulties emerge: with

THE ABANDONED CHILD WITHIN

the persona, with feelings, and with the analyst's interpretations.

The most striking aspect of the narcissistic personality is its well-developed adaptation. Persona attitudes and corresponding orientations toward the "image" make introspection and using one's inner experience to find a sense of direction in the world difficult. The narcissistically wounded person uses his persona to fulfill the expectations of others and obtain recognition and approval. Moreover, with his persona he adapts well to collective values, though at the cost of autonomy and his own being. In "The Relations between the Ego and the Unconscious,"⁵ Jung described in detail his ideas about the persona, and called attention to the dangers of identification with the persona. Many people fall victim to the temptation to let their title, rank, and name develop into a false personality. They hide their true personality,⁶ and the capacity to "be and act as he feels is conformable with his true self"⁷ increasingly diminishes. With Winnicott's "true" and "false self," described earlier, he noted varying degrees of the false self taking over, and thought that when the true self can express itself only through the false one, it means that a serious disturbance took place very early. Even toward the early caretaker expression may be possible only through the false self, completely cutting off the child's own spontaneous self-expression and autonomy. Jung's concept of the persona and Winnicott's "false self" coincide, with the qualification that Jung himself did not link the persona to developmental psychology. He clearly viewed the persona as a "professional" persona, which starts to develop after the child goes to school.⁸ Narcissistically disturbed people usually do have a professional persona, but the tendency to orient

themselves toward others' expectations began in earliest childhood, for example, because of a rigid feeding schedule, as Frieda Fordham showed in her article, "The Care of Regressed Patients and the Child Archetype."⁹ Personas that develop this early cause a basic and pervasive self-estrangement that cannot easily be recognized and shaken off later in life in favor of the true personality. The British school of Jungian analysts has incorporated developmental psychology into analytical psychology. The Jungian Hudson concluded from his studies that narcissistically wounded people start to develop personas in early childhood. Along with this early investment in the persona comes an inner emptiness, the feeling of not being alive and of having a precarious sense of identity.¹⁰

Jung's explanations of the persona elicit two impressions: in the first place, that it is easy to understand and can be easily distinguished from the true self.¹¹ I believe this understanding has become strongly entrenched in the tradition of Jungian psychology; thus, it is sometimes assumed that the persona is as easy to remove as a coat. With narcissistically wounded people, this is simply not the case. We see how dangerous "taking off" the persona can be in Jung's equating disidentification from the persona with a private end of the world, resulting in significant loss of orientation and possibly psychotic decompensation.¹² It seems to me that when Jung wrote the work mentioned above, he used one term to describe what we now differentiate into two separate terms. He talked on the one hand of what we might now call the "narcissistic shadow." One example is the shadow aspect of vanity and prestige that shows up in an overvaluation of collective values, such as emphasis on title, rank, and name. Such a shadow is relatively easy to recog-

nize and bring to consciousness. People who display this tendency—and who does not, to some extent?—are not necessarily narcissistically disturbed at a structural level. Narcissistic disturbance, however, must be distinguished from the narcissistic shadow: it includes a disturbance of the personality. For the person narcissistically disturbed in this way, removing the persona is dangerous and potentially harmful.

According to Jung, disidentification with the destructive persona means the emergence of the Self, a process in which the personality is increasingly shifted from the outside toward the center. In other words, in ceasing to identify with the role that one plays, the true personality increasingly emerges. In this context, Jung was trusting the self-regulation of the psyche and its compensatory function.¹³ However, I have seen narcissistically wounded people in whom the compensation did not take place spontaneously, and according to Neumann too, the compensation can be deficient.¹⁴ Thus, over a long period of time the problem must be observed and dealt with in the transference. In the best of cases, the compensation is initiated through a positive transference to the analyst, enabling positive energies gradually to flow into the analysand's personality.

Strongly developed persona attitudes that originate in early childhood and an inner compensation that is not constellated initially make it difficult for the narcissistically wounded analysand to attend to his inner processes and find his sense of direction from inside himself.

Uncertainty about feelings is another aspect of introspection that is difficult for narcissistically wounded people. They find it hard to connect their feelings and actions to who they really are. Despite an often rich feeling poten-

tial, more often than not they know neither what they feel nor what is really good for them. It is because the narcissist's ability to know what he is feeling is so poorly developed that looking inside himself is difficult. Using his own feelings to orient himself in the world means allowing in uncertainty and inconsistency, but it also means disregarding the false feelings dictated by others. False feelings are dictated by convention, and they are defined and determined by current custom. Attaining a basic concern for himself, and learning to be aware of his own feelings with all their inconsistencies, signifies the "treasure hard to attain" for the narcissistic personality and his development. In the fairy tale, Venus and her gift symbolize inner connection to feelings and caring for oneself. Just as the gift is immediately lost, so the narcissistically wounded person loses this caring again and again. Only when it can be brought from inside, and the ego can relate to and affirm itself, does caring and feeling for oneself become an integral component of the psyche.

In analysis the feelings expressed cannot always be trusted. False feelings are often expressed, feelings that one is supposed to have: Joy on joyful occasions, sadness on sad ones. However, as soon as the feelings deviate from the norm or are negative, they are repressed, because noticing them could endanger the narcissistic analysand's adaptation to the outside world. Simply experiencing his own feelings produces anxiety, and is therefore avoided if possible.

Being aware of one's feelings and using them to orient oneself are also difficult because—particularly in crises—the narcissist encounters *negative, dark, and destructive* contents.¹⁵ The deep conviction that one is guilty, has no right to live, and will always be such an unfortunate person

allows only an overshadowed Self to come into view. In an earlier chapter (pp. 148 ff.) we saw such negative contents in Ms. L.'s dreams. Her usual ways of defending herself with behavior characteristic of abandonment and gestures of longing had collapsed in a severe crisis that manifested itself as narcissistic depression. In the language of the fairy tale, she had lost the glass that protected her from the darkness (the ravens), and was completely at the mercy of the black substratum of her psyche. She felt persecuted, homeless, isolated, as though she had been left to die. In addition, she thought and felt that nothing good could ever come from inside her. In one dream a skeleton of death squeezed her chest, in another her face was badly damaged, and finally her homes were threatened by catastrophes. The inner darkness became predominantly a deadly enticement, in the form of suicidal impulses. She often came close to succumbing to the fascination of a destructive and diabolical archetypal intent. Her inner figures condemned her, and she could not make contact with them without endangering herself because they were so much stronger than her ego. The narcissistic depletion of her ego corresponded to the feeling of being nothing and no one, which was accompanied by a painful feeling of being powerless.

Observing and entering into dialogue with inner figures is a traditional Jungian method.¹⁶ Jung called it *active imagination*. In this kind of dialogue with the unconscious, one allows the inner figures to have their own independent existence and dynamic, and at the same time accepts the fact that they often take up a point of view contradictory with the conscious ego. However, the conscious ego does not renounce its own point of view, but rather tries to establish contact with the inner figures, and continues a dialogue

with them until the conflicting points of view are reconciled and the conflict is resolved. But where negative inner figures are so very powerful, as in the narcissistically wounded personality, such dialogue with the conflicting forces cannot take place because there is no positive figure, no "good angel"¹⁷ to support the analysand. Ultimately, the narcissistically depleted ego is no longer strong enough to sustain its own point of view, and is in danger of succumbing to destructiveness.

Jung refers to the case of a young man who does not become actively involved in his imagination: "He sees his fiancée running down the road towards the river. It is winter, and the river is frozen. She runs out on the ice, and he follows her. She goes right out, and then the ice breaks, a dark fissure appears, and he is afraid she is going to jump in. And that is what happens: she jumps into the crack, and he watches her sadly."¹⁸ We cannot, of course, be certain about the nature of this analysand's disturbance. On the basis of what Jung says, I assume that the man suffered from a narcissistic disturbance at a stage where he was not yet in touch with his feelings and he felt narcissistically depleted. In such a condition the ego experiences itself as powerless, empty, and disoriented; his ego cannot actively intervene to prevent something bad from happening.

In the therapeutic process, it takes a long time for the analysand to risk expressing himself on the basis of his own true feelings rather than false feelings. Only when the ego of narcissistically wounded analysands has been adequately strengthened by developing and working through the transference relationship in therapy is it advisable to use "active imagination" as a therapeutic tool.

In this connection, I want to include an example from

Ms. B.'s analysis. Her whole life she had tried to adapt well; for this reason the goal of analysis was to encourage her independence. At a time of great darkness and depression, her husband recommended active imagination to her and suggested that she try to change the negative ending of a dream. She willingly did this. In the process the inner figures became visibly more negative. She went so far as to let herself be taken into the arms of a larger-than-life black man and be lowered into a coffin. By the next session her depression had worsened: Ms. B. had faced the darkness in her imagination, had run into its arms, so to speak. Preoccupied with the agonizing question of how to integrate this darkness, she became entangled in a host of brooding thoughts. The darkness overwhelmed her, and this so narcissistically depleted her ego that it was no longer able to intervene. In Ms. B.'s mind a topsy-turvy world appeared, a world of darkness with all negative laws. Integrating the positive aspects that had become lost would be the cure in such a situation, but it is just this that an ego in the grip of destructiveness cannot do. We can say that her ego had fallen completely into the realm of the shadow, and being in the shadow, it urgently needed encouragement and light. Yet this is what is no longer available in such a situation. Her active imagination had brought her closer to negative archetypal impulses that endangered her. Most of what was positive for Ms. B. at that time was mediated by the transference, and would appear in the limited period of our sessions. The positive energies would then disappear again almost immediately. From the perspective of the fairy tale, Venus's gift was constantly lost again, and had to be newly constellated at each session.

As is well known, Jung recommends including mytho-

logical material in considering inner realities. Jung discovered this therapeutic method during the crisis he underwent following his break with Freud. Flooded by varying emotions, he successfully warded them off by converting them to images. In his autobiography he wrote: "To the extent that I managed to translate the emotions into images—that is to say, to find the images which were concealed in the emotions—I was inwardly calmed and reassured. . . . As a result of my experiment I learned how helpful it can be, from the therapeutic point of view, to find the particular images which lie behind emotions."¹⁹ For example, powerful narcissistic rage can be described as a Medea shadow: Medea carried out a dreadful revenge against Jason for deserting her. She sent Jason's new companion a dress that burst into flames, and then killed both of her own children.

Bringing in mythological material disturbs the precarious balance of narcissistically wounded people's personality and encourages unpleasant fluctuation. At the same time, the fragile ego falls under the spell of negative and positive inflations that distort the self-image. Indeed, it can happen that the narcissistically wounded person loses all sense of herself, and has to work hard to find herself again. On the other hand, the mythological material can hinder introspection by fostering the already existing rationality. The following example shows how mythological amplification can cause fluctuations of the individual's sense of self-worth. *A woman once dreamed that she found a little child in her basement. She carried it gently in her arms and felt inner bliss flowing through her.* The very perceptive and empathic training candidate who was working with the woman, and whose analysis I was supervising, told her analysand, with the best of intentions, and probably from

THE ABANDONED CHILD WITHIN

pleasure at having encountered a ubiquitous motif, that the child she carried in the dream was the divine child, the embryo, the "smaller than small" and "bigger than big" in Eckhard's sense,²⁰ and that it is extremely important to treat such content appropriately and with reverence. After hearing this interpretation, the analysand got caught up in fears, and experienced both positive and negative inflations. She felt challenged by the depressive processing to "figure things out," to think about the "right" thing to do at this moment. But since she did not know what was "right" to do now, she lost herself in incessant brooding, was visibly depressed, and feared that she was missing something important. On the other hand, she was excited and pleasantly stimulated by positive inflation and the fantasies that went along with it. The alternately depressive and grandiose processing of the dream message caused her sense of self-worth to fluctuate badly. The boundaries, on the one side with the darkness and on the other with the light, were blurred. Her ego could no longer wall itself off, and she became engrossed in the extreme contradictions. In the process she lost all sense of herself and her normal and natural self-image, and trust in herself was severely disturbed.

It is advisable not to explain the content of such a dream mythologically at the outset, but rather to start out with the dream-ego and its feelings, and to focus on the bliss so clearly evidenced in the dream. Also inadvisable is reading into the dream a demand for correct behavior, because the dreamer already behaves with complete appropriateness toward the child. The mythological amplification had been given too soon in this case—which does not exclude the possibility that it could have been productive at some later time.

For the person who is distanced from her feelings, who has frozen them, as the narcissistically wounded person has done, mythological clarification also encourages intellectualizing. Problems are then handled on the rational plane, and are not dealt with in any depth.²¹ Mythological themes often interest people who have trouble loving themselves, but at the cost of sealing off their feelings. Once more the analysand indulges in exciting new ideas while disregarding her own experience. Even if the analysand does not do this, she may encourage her analyst to provide more explanation, which can constellate envy in her.

For this reason, I believe it is essential initially to base interpretations on experience in the session itself and strive for interpretations based on evidence, those that arise from the shared experience of the analysand and the analyst in the session. *Ms. E. once dreamed of a small child who looked at her kindly. The child was rising up out of the earth, but her hands were still stuck in the earth, as though she were pulling them out of dough. After Ms. E. had recounted the dream, she asked me how to interpret "something like that."* Her question and other comments were directed at finding objective truth, and in keeping with her tendency to adapt, she sought an objective interpretation. I could have said that this child was a special one and belonged to the realm of the divine child.²² I could also have called her attention to the various mythological themes according to which the divine child undergoes an unusual birth, such as rising up out of the earth. Repeated negative experiences have taught me to delay such amplifications until the emotional connection has been found, because it is essential for the narcissistically wounded person to find her own yardstick for looking at and understanding her own material.

THE ABANDONED CHILD WITHIN

Ms. E. subsequently described enthusiastically a brief vacation she had taken in the mountains, as well as earlier experiences in nature that had touched her deeply. When she felt stressed she had often retreated to a river, lain on the riverbank, and "sunk" into the surrounding scenery. Often she fell into a brief but deep sleep, from which she always awoke feeling renewed. As she was talking, she became more and more lively and appeared more animated than ever before. I also shared with her my belief that this profound experience of nature linked to the child shown in the dream. My observation helped make her conscious of the feeling and encouraged her to connect it to the symbol of the child. At the same time, the dreamwork helped her realize how the unconscious assessed her ability to immerse herself in nature as valuable. Even beyond that, the child dream was embedded in her current situation, which she experienced as one of extraordinary professional stress. In this professional situation she was also on the lookout for new prospects, depicted by the child as symbol of new life, of potentialities.

Embedding the dream in her emotional context, in terms of her present, future, and past endeavors, allowed us to experience our interpretation of the child symbol as one based on immediate evidence. Ms. E.'s question of how the dream could be interpreted arose from a narcissistic depletion of her ego, and was directed at an analyst whom she expected to teach and rejuvenate her. With conclusive interpretations anchored in the experience of her own feelings, the analysand played a significant part in putting together the interpretation, and started to find a sense of herself in the process. As an immediate bid for interpretation, the mythological material would have conveyed information,

but without any revitalization of feeling.

These crucial aspects of introspection lead us into a discussion of the process of becoming oneself.

Steps to Becoming Oneself

At the beginning of this chapter, the appearance of the stars was linked to the emergence of the Self. In this section we shall investigate the process of becoming oneself, and the various ways in which the Self manifests itself.

I shall again make use of Ms. B.'s analysis. Ms. B. had invested very early in persona-adaptation attitudes; in the process, obedience and adaptation had taken precedence over the spontaneous, lively child in her. Remember her initial dream about a newborn child, in which she packed this child in boxes and carried her around in them. Later she took her out, and saw that she had shrunk to about the size of her hand. She put the child to her breast and was amazed at how much milk she had, and to her delight, watched the child growing rapidly.

This dream showed that as a child Ms. B. had had to pack her life energy into boxes. She had always fulfilled others' expectations, and they liked her for this, but she also cut off her own self-expression. She was a faithful and loving companion to her husband and an excellent mother to her children. Professionally she had built up a good reputation as a kindergarten teacher who was devoted to her small pupils and highly respected as a colleague. Her extreme willingness to adapt made everything go smoothly, however, Ms. B. was at times depressive and went through dark periods.

But the child in the dream was also a newborn, and referred to a process of unfolding in Ms. B.'s psyche. Seen

this way, the child initiated a process that encouraged Ms. B.'s own nature increasingly to emerge. In the process, my function gradually changed from that of a transference figure to a companion for her in this autonomously unfolding development. Her development resembled Jung's description of the process of individuation.²³ During this process the essence of the personality appears spontaneously, which is accompanied in dreams and fantasies by symbols of wholeness, in particular by mandalas.²⁴ In such a process, the individual's sense of herself grows stronger and becomes more evident. Increased autonomy of the personality, less investment in the persona, and a dissociation from the collective elements in the unconscious result.

Ms. B. experienced a deep depression before these steps of individuation began. Triggered by an incident in her outer life, the long-standing latent depression changed into a manifest depression, initiating a period of deep suffering. For a long time Ms. B. felt threatened by destructive forces—she was even suicidal. She felt hopeless, and her sense of time was disturbed to the extent that she experienced its passage as endlessly slow and sluggish. My therapeutic interventions lifted the dark clouds for an hour at a time, but then the darkness would overcome her again. There was nothing positive in her that was strong enough to counter the masochistic self-reproach. Anything good sank immediately into the unconscious, and she was exposed once again to the blackness. Expressed in symbolic and fairy-tale images, the glass between herself and the ravens had broken, and she no longer had defenses against the darkness. She brooded excessively and experienced tremendous negative creativity. Negative inflations were apparent in her belief that she had to suffer for anything and everything.

The narcissistically wounded person, generally known for her positive inflations, such as grandiose fantasies, also experiences negative inflations, in which she experiences herself as guilty and even sees her depression as punishment for one of her offenses. Ms. B.'s everyday world was gone, and she was at the mercy of a hostile environment in which she had lost all sense of herself. In her depression she brooded continually over what she could do to atone for her supposed sins. She experienced herself as a dwelling through which torrents of water flowed and everything was smashed to pieces. Driven from one misfortune to another, she felt that standing in the midst of one catastrophe, she was immediately exposed to the next. As she plunged from disaster to disaster, her life seemed in constant turmoil. Safety was nowhere to be found. Anything that promised security proved deceptive, and only gave way to the next uncertainty. Ms. B. understood intellectually that she was depressed, but from an emotional standpoint, she felt she had incurred guilt and therefore felt miserable. She was unable to grasp the fact that her various states were symptoms of depression, a recognition that might at least have offered her some relief from her suffering. She did not know how to grant herself a reprieve from her incessant brooding, and when she tried to find the answer within herself, she found only an inclination to punish herself, even to the point of suicide.

Ms. B.'s depression did eventually end, however, leading thereafter to a new phase in the process of individuation, which will be discussed below.

Against the background of this sequence of events, we could interpret her depression as "adaptive," since it initiated crucial steps toward individuation. In designating it as

"adaptive depression," I am differentiating it from other depressive disorders.²⁵ An adaptive depression in this sense corresponds to the *nigredo* (blackness), the initial stage of alchemical process, as Jung described it.²⁶ This process leads through various stages to the establishment of the "treasure." Jung interpreted the alchemical processes as symbolic. Careful study of this symbolism led him to view the chemical processes of transformation as stages of psychological transformation, and to view the procedures described by the alchemists as symbols of the individuation process. The related concept of depression—that depression leads to an emergence of the Self, and darkness gives birth to light—should not mislead us, however, into seeing depression as in itself the preliminary stage of individuation. Depression is such a deep experience of suffering that one should not rashly interpret it as an essential first stage of something positive; occasionally in my practice I have seen people come out of a depression that had simply damaged and weakened them, and was in no way adaptive.

In retrospect, however, we can say with assurance that Ms. B.'s depression was an adaptive depression. The initially senseless events that were part of her depression led to a process of psychological transformation, of a shifting of the main focus of her personality from outside to the center. In looking at the specifics, we can see several main themes. Yet the sequence in which we shall now retrace them offers a picture whose accuracy is limited. Very often the themes were intertwined with each other or were juxtaposed in such a way as to be clearly visible at times and scarcely recognizable at others. Sometimes particular themes were emphasized, but they could then unexpectedly disappear from view only to reappear elsewhere in another guise.

As the darkest phase of her depression began to ease, Ms. B. was able to differentiate herself from her destructive thoughts. She named them, and painted them. Although still clearly in a depressive state, at this point she was tracking down her negative and destructive thoughts, keeping a firm hold on them, separating herself from them, and ultimately she was able to respond to them. In one of her paintings the concentrated, destructive force appeared as a huge, threatening black man who was out to use brutal control to destroy villages, people, and countrysides. The black figure symbolized her own negative animus judgments. The growing capacity to see this and dissociate herself from it served increasingly to integrate and strengthen her ego. The heroines of fairy tales must also gain ego strength when they become involved with a savage animus. In "Fowler's Fowl" (Grimm 46), only the third sister (on the third try) successfully faces the robber bridegroom's destructiveness. Only when the egg has been kept safe can the robber be convicted and overcome. The egg seems to me to represent the newly acquired feeling of self-worth in a strengthened ego. Ms. B.'s feeling of self-worth had increased too, and her ego was strengthened enough for her not only to face the negative animus, but also to endure the symptoms of her depression. As has already been mentioned (pp. 170 f.), in narcissistically wounded people depression can be viewed as a defensive protective mechanism against the painful emotions of the narcissistic wound. The emotions bound up in this wound are fear, powerlessness, hate, envy, sadness, and rage. These emotions were the child's reactions against his former unempathic caretakers. I consider narcissistic depression to be a characteristic gesture of abandonment, expressing the presence of the narcissistic wound as well as

its defense. With a stronger ego, the person can increasingly face the wound and actually become aware of his own childhood pain. The pain lies on the other side of the depression; for this reason, it is of the greatest importance that the analysand go through it in order to become conscious of his former emotional and/or physical abandonment. However, only a strong ego can approach the pain, getting in touch with it and letting it touch him, without being flooded by it. In the fairy tale about the ravens, the heroine's first contact with the ravens was passing on the ring to her youngest brother to establish contact with them. Now, at the end of her journey, she is able to connect and confront the feeling of misfortune in herself, to humanize and symbolically release the ravens.

At this point in her analysis Ms. B. was able to experience her own suffering and begin a process of grieving that we shall discuss later. In this phase of her development, it was of decisive importance that love for herself was constellated; just as in the fairy tale about the ravens, no transformation occurs without the gift of Venus. For me, the gift of Venus means the loving gesture toward oneself. Ms. B. experienced this initially in the transference to me, as her analyst, but gradually she developed an affirming and compassionate attitude toward herself. In narcissistically wounded people the constellation of the loving gestures is of decisive significance. In Ms. B.'s paintings a protective hand became more and more prominent. At first it appeared as a white hand beside a black one. The growing love for herself caused a productive inner tension between the dark and light forces in her psyche. In Figure 13 Ms. B. tried to render this condition visually.

Parallel with this developmental step, earlier caretak-

ers entered the picture who had shown Ms. B. sympathy and love when she was a child. These figures, her grandmother and her aunt, were reactivated as inner images in her conceptual world. Like faded photographs becoming colorful again, feelings of security and joy reawakened. One shred of memory after another fell into place. In connection with these emerged vivid childhood memories of running out into the open countryside in her despair and abandonment, and seeking refuge and comfort in the peace of nature. In her early years nature was a confidant for Ms. B. that mediated security, and as Mother Nature, a substitute for the mother love she had never had, it continued to do this for her after she became an adult. Figure 14 shows Ms. B. as a child in front of a dark background, but she is protected by a kind, sheltering hand. In later pictures too, the hand remained a symbol of protection and security. In this sense it was a maternal holding rather than a paternal hand, whose symbolism involves more leadership and guidance.

All these memories seemed to be bound up in a grieving process. They may have emerged at first as lucid moments from out of the haze, but they did not end here. The profound happiness concealed in these memories, the grief as a dark companion, emerged, pointing to all the good things she had never experienced in her childhood. She was grieving over a childhood spent in the shadow of unempathic caretakers and the pain of never having really been a child protected by loving parents. As an essential component of grieving, rage, an important factor in the grieving process, appeared along with the pain,²⁷ and it was essential for Ms. B. to become aware of her own archaic rage. It had been in the background her whole life, but Ms. B. feared it because she knew it was not an appropriate reaction in the

context of her current life. The rage diminished to a human level only as she understood that it was a legitimate reaction to earlier situations, and as she gained the capacity to tolerate aggression in herself and others.

The grieving process led Ms. B. into what I like to call the *orientation based on suffering*. With deeply felt pain come longings. A hidden chamber reveals itself, and releases many desires. Of course, what was not fulfilled in the past cannot be fulfilled now; today and yesterday belong to different times. However, the person who really experiences pain and grief becomes aware of what she wants, and like Cinderella (Grimm 21), can envision them under the tree where a little white bird sits and fulfills wishes. In the process, the narcissistically wounded analysand realizes that she wants to live and be loved too. Thus, a central, previously hidden basic need becomes conscious. The analysand who consciously knows her needs and longings is better able to accept help with them from others, and ultimately develops appropriate, more caring attitudes toward herself.

We use our imagination to elaborate on and fulfill our needs. Along with their fantasies of grandiosity, narcissistically wounded people have—as paradoxical as it sounds—great difficulty in envisioning their own future. They wish nothing for themselves because it is not worth the effort, because they do not deserve to get anything. The Jungian Plaut speaks in this context of “the difficulty of imagining”²⁸ in people who relate to themselves in a negative way. As has been noted, the pain of grief is experienced as the person becomes aware of what he wants. These desires are closer to reality than the grandiose fantasies, which are usually so distant from reality that the narcissistically wounded person can do nothing about them out in

the real world, and therefore does not have to be concerned about fulfilling them in reality. This fantasy land is spacious and has no boundaries. But while desires that arise in the context of suffering may well take some work, at least they are within the realm of possibility. For example, they may involve a new place to live, more friends, a trip, more professional training, new clothes, and other similar things that can actually be acquired. Instead of talking about desires, we might use the word *hope*. The emergence of the loving gesture toward oneself creates hope, and frees the person to embrace the future. However, hope obliges the narcissistically wounded person to treat himself more fairly, more compassionately and lovingly. The desires that surface with the pain enable the narcissistically damaged person to turn inward and find the center from which he can know and strive for what is good for him; that is what I call orientation based on suffering. Doing what is good for yourself ultimately replaces the idea that "what is good for others, is good," and giving the narcissistically wounded person more egotism in a positive sense, enabling him gradually to relinquish his egocentric striving for echo.

In connection with the grandiose fantasies and the achievable desires of the narcissistically damaged person, I recall an active imagination experience of a young woman who had been seriously preoccupied by extensive grandiose fantasies. Once she envisioned the land of the queen in the realm of her imagination. All her subjects served her and spread her fame. One day the "story" (personified) had had enough of this, and secretly escaped across the border toward earth. Having arrived there, the "story" came to life, found a companion, and was happy. The happiness extended so far that at the end the queen of imagination also made

her way to earth and settled there. This imagination shows in pertinent images the process that should take place in a narcissistically wounded person: to outgrow the grandiose fantasy world and come to have her own life, her actual story.

Ms. B. also found her orientation in and through suffering. She became conscious of her needs. As she tried to satisfy them and live them out, she no longer allowed others simply to overlook her. She talked about herself more, pursued her own interests more actively, and in every respect became more energetic and vivacious. For the first time in her life she felt that she was really being herself, with all her positive and negative qualities. After doing her work of grieving, she now had the freedom to experience the feelings that had been frozen, and used them to orient herself in all aspects of her life. She no longer feared the contradictions involved in having her own feelings, and being less afraid of getting hurt made her former rigid persona attitude increasingly superfluous. Envy of other people, and the incessant comparing of herself to others that went along with it, which is so often observed in narcissistically wounded people, also lessened in Ms. B. She less frequently experienced the profound doubts about herself caused by comparing herself to others. Feeling more secure and anchored in a genuinely stable sense of her own self-worth, she now had clear boundaries and felt independent. With this new security her Self, her own nature, increasingly emerged.

Through the grieving process and its pain, longing, and rage, a different picture of her *parents* gradually evolved. To be sure, she had experienced them as unempathic and unsympathetic, but Ms. B. now understood why they had

been this way. In openly analyzing her parents' life histories, she understood their frustrations and problems. The "gods," which had never existed, became human beings; the accusations turned into a profound compassion. Expanding the grief process to include the history of her parents gave her a sense of personal fate. She was more aware of her own past and that of her parents, and learned to accept faults and see them in a broader context. The person who accepts fate accepts in the process a transcendental event, recognizing that there is something beyond our limited ego horizons, something with many names, something that Ms. B. called God.²⁹

Figure 15 shows two hands opened out toward a red-and-blue sphere. This is how Ms. B. expressed her newly acquired feeling for life, the feeling that something existed beyond her limited ego. In analytical psychology this kind of circular representation is called a mandala; it represents the Self, the virtual totality of the personality. We never have control over this because it encompasses us, our past, present, and future being. All we can do is be open toward it and try to relate to it as well as we can. In this phase, life seemed to Ms. B. to be once more a gift about which she wanted to care.

Finally, Figure 16 shows a child in an open calyx³⁰ painted in a stylized way. Again we see two hands opening upward. This is no longer the child that Ms. B. once was, but represents the experience of being a child of God. No longer an avenging tyrant, God was now her creator. Jung and Kerenyi have called attention to the fact that deities in the form of children are common,³¹ and saw in the "divine child" a form of the Self. Despite its miraculous birth, the divine child is shortly thereafter exposed to abandonment

and persecution, such as, for example, the Christ child. By virtue of his supernatural origin, he overcomes the negative circumstances of his birth and is revealed as divine. Such a child, appearing in dreams and fantasies, is no longer the actual child that the person once was. His appearance symbolically anticipates a deep transformation of the personality and signifies the birth of the divine in the individual's psyche. For Ms. B., this child referred to much that can only be intimated; for instance, it symbolized the gradually awakening sense of being accepted—as Paul Tillich expressed it, “the acceptance of being accepted.”³² Alongside a vengeful image of God—whose influence she had felt primarily in her depressions—she now experienced an image of an accepting God. Along with this change came a feeling of experiencing herself as a child of God: affirmed and accepted. This new experience also enabled Ms. B. better to accept herself as the once-abandoned child, with her problems, and to experience her fate as arranged by the hand of God.

The divine child symbolizes the future.³³ Anyone who has taken care of a child knows that for the child to develop in a healthy way, the caretaker needs actively to accompany him in every developmental step, welcoming and encouraging them. The adult also needs to accompany himself in this way in his own growth, rather than clinging to the past, so that he can look toward the future with confidence. Ms. B.'s growth also took her in this direction, so that she could no longer ignore her need to actualize this in her life.

Understanding the past, openness toward the future, and vitality in the present characterized the gradually manifesting Self in Ms. B.'s process of growth. Although this development occurred “*Deo concedente*”—“God willing”

—as Jung would say, several elements that made this possible should be emphasized. With the necessary changes they are *essential in general for the narcissistically wounded person*.

Most important for the narcissistically wounded person is the strengthening of his ego. Such clients need to be given space and time for this in therapy. I believe that at the time Jung expressed his ideas, he was assuming the existence of an ego that was already strong and capable of making choices. Many people today do not have such an ego available. To the extent that the phenomenon can be explained, this may result from the decline of collectively accepted values. The individual can rely on such values; they provide security and structure, and connect him to a social context. In our time individuals have to provide their own set of values from within themselves.

This requires autonomy, independence, and the ability to stand up for one's own point of view. A prerequisite for this are a basis of inner confidence and an optimal ego development. Since the lack of collectively binding values which sustain us leads to a lacking sense of security which must be compensated by a strong ego, it is understandable why these disturbances, with a weak ego as a prominent characteristic, have recently become the focus of psychological attention.

Furthermore, I believe it is important to help the person who has difficulty loving himself to become aware of his own past. In so doing he gets in touch with his own true feelings, the prerequisite for emerging from the overshadowing, of being true to his own nature, developing a sense of inner authority, befriending himself, and really living his own life.

Expectations of paradise play an important role in the therapy of narcissistically damaged people, and therapists must provide empathic understanding to help their clients achieve perspective on them and ultimately to integrate them. Opposing the expectations of paradise are the negative inflations that make the individual feel overly responsible and guilty. Developing empathy for himself can help him differentiate himself from these feelings, gradually acknowledging the human dimension and finding his own center, from which he can accept the imperfections in life and within himself.

Furthermore, I believe it is important in most cases that the narcissistically wounded person penetrate the pain of the former wound, which is often concealed by depression. The rootless, narcissistically damaged person finds guidance for all the issues of his life in precisely this pain. If he can orient himself in his suffering, the promise of the future is revealed step by step, and hope is fulfilled in the depths of hopelessness. In many cases this development ushers in a new religious awareness.

For the narcissistic personality, this new feeling of having the right to live is the treasure difficult to find. The person who goes through such a transformation is also increasingly able to find his way out of his self-estrangement and to feel more alive, and be genuinely full of life, on his life's journey. Self-affirmation, tolerance, access to his own feelings, confidence, and a sense of the joy of existence can also be designated as the most essential transformational steps for the narcissistic problem. Most likely a different image of God lies behind them: an image of a God who affirms the human being, and an image that replaces the narcissist's excessive fear of God with trust.

What appears in the fairy tale as a one-time event takes place in life again and again. The description of Ms. B.'s path should not lead us to the false assumption that she has attained this transformation once and for all, that becoming herself is a one-time occurrence. In contrast to the fairy tale, an alleviation of self-estrangement takes place again and again; becoming oneself is a ongoing process. The narcissistically wounded person experiences repeated periods of narcissistic depletion, in which life seems empty and bleak. Positive and negative inflations may appear in new circumstances to put the ego once again on shaky ground and threaten to devour it. Bearing this cross, and in the process, accepting the average person that each of us first and foremost is, at times is the conscious act of the human being, at times an act of grace.

Concluding Remarks

This book was a outgrowth of my therapeutic practice; may it find its way back there and bear fruit. My goal was to present a living image of the problem of narcissistic self-estrangement and show how it shapes the individual's experience of him- or herself and the world.

Those to whom this book has revealed their own wounded ability to love themselves will probably have become aware of their own narcissistic aspects in the course of reading. We all have such aspects. In many ways they make our lives more difficult, and cause suffering we are often ashamed to discuss.

Should it also have succeeded in creating an atmosphere of more tolerance in general for narcissism, then an additional goal of this book will have been achieved.

THE ABANDONED CHILD WITHIN

The narcissistically damaged person, but also every person, with his or her narcissistic shadow, has a former child inside who is still bound up in the archetypes of paradise and hell that are expressed on an emotional level in grandiose and depressive states. The ultimate goal is to guide the child out of his or her enmeshment in this archetypal configuration to an acceptance of human imperfection and human boundaries.

Rainer Marie Rilke expressed this effectively in his fourth Duino Elegy:³⁴

Who shows a child just as it is? Who places it
within its constellation and puts the measure of
distance in its hand?

NOTES

Introduction

1. Along with the traditional definition of individuation, a view of individuation as encompassing the individual's entire lifetime is currently gaining acceptance; cf. A. Samuels, *Jung and the Post-Jungians*, pp. 101-04, and M. Fordham, *Children as Individuals*. Cf. also p. 74.

2. A. Samuels et al., *A Critical Dictionary of Jungian Analysis* provides a good introduction to the basic concepts of analytical psychology.

3. Currently there is a tendency to attribute both the animus and the anima to men as well as women. According to this perspective, every person's unconscious has a contrasexual component. Verena Kast expressed this new perspective in "Critical Appraisal: The Anima and Animus Concept of C. G. Jung," in *The Nature of Loving*, pp. 87 ff. I am inclined to agree with this viewpoint, especially as it concerns the narcissistic personality. Cf. p. 209.

4. K. Asper, "Shadow Aspects of Narcissistic Disorders and Their Therapeutic Treatment." Portions of this article appear in this book in slightly altered form. See pp. 167 ff. and 191 ff.

5. K. Asper, "Phänomenologie und Psychologie des Realismus bei Gustave Flaubert."

See also K. Asper, "Gustave Flaubert—Madame Bovary und ihre Heilung."

6. M. Jacoby, *Individuation and Narcissism: The Psychology of the Self in Jung and Kohut*.

7. O. Kernberg, *Borderline Conditions and Pathological Narcissism*.

8. E. Neumann, *Narcissism, Normal Self-formation and the Primary Relation to the Mother*.

PART I: Abandonment

Chapter One

Narcissistic Phenomena: Causes—Theory—Symbolism

1. R. M. Rilke, *The Book of Hours*, p. 45. Hermann Hesse's poem "Stufen" also deals with this theme.

2. M.-L. Kaschnitz, *Wohin denn ich*.

3. M. Luther, quoted in E. Ott, *Die dunkle Nacht der Seele*, p. 95.

4. P. Tillich, *The Courage to Be*, p. 176.

5. *Ibid.*, p. 177.

6. P. Tillich, *The Shaking of the Foundations*, pp. 161 f. Unless otherwise noted, all italics are the respective authors'.

7. C. Vegh, *I Didn't Say Goodbye*, p. 31.

8. Radio broadcast DRS, at 2 P.M. on December 24, 1983, arranged by U. Krattiger.

THE ABANDONED CHILD WITHIN

9. J. W. von Goethe, *Werke II*, p. 42. For another translation of this poem, see J. W. von Goethe, *Selected Poems*, p. 87.
10. "Die Frau aus dem See" in *Märchen aus Wales*, No. 11, pp. 156 ff.
11. C. G. Jung, "The Philosophical Tree," in *CW 13*, pars. 452 and 453.

Chapter Two

Abandonment in the Mother-Child Relationship

1. P. Aries, *Centuries of Childhood*.
2. L. de Mause, ed., *The History of Childhood*.
3. *Ibid.*, p. i.
4. *Ibid.*, p. 52.
5. A. Freud and D. Burlingham, *Infants without Families and Reports on the Homestead Nurseries*, p. xviii.
6. J. Bowlby, *Maternal Care and Mental Health*.
7. Edward Lawson, *Encyclopedia of Human Rights*, pp. 349 f.
8. R. Spitz, *The First Year of Life: A Psychoanalytic Study of Normal and Deviant Development of Object Relations*.
9. *Ibid.*
10. M. Meierhofer and W. Ketter, *Frustration im frühen Kindesalter*.
See also M. Meierhofer, "Verlassenheitssyndrom im frühen Kindesalter."
11. J. Bowlby, *Attachment and Loss*, Vol. 1, p. 179.
12. *Ibid.*, p. 245.
13. *Ibid.*, p. 204.
14. J. Bowlby, *Attachment and Loss*, Vol. 2, p. 210.
15. J. Bowlby, *The Making and Breaking of Affectional Bonds*.
J. Bowlby, *Attachment and Loss*, Vol. 2.
16. J. Bowlby, *Child Care and the Growth of Love*, p. 77.
17. J. Bowlby, *The Making and Breaking of Affectional Bonds*, p. 103.
18. J. Bowlby, *Attachment and Loss*, Vol. 2, pp. 322 ff.
19. J. Bowlby, *Attachment and Loss*, Vol. 1, pp. 199 f.
20. J. Bowlby, *Child Care and the Growth of Love*, pp. 82 f.
21. J. Bowlby, *Attachment and Loss*, Vol. 2, Chapter 2.
22. J. Bowlby, *Attachment and Loss*, Vol. 3, pp. 368 ff.
23. J. Bowlby, *The Making and Breaking of Affectional Bonds*, pp. 139 f.
24. *Ibid.*
25. D. W. Winnicott, *Maturational Processes and the Facilitating Environment*, p. 38: "What is fairly certain is that the matters under discussion here [i.e., early childhood] have had to be taken for granted in much of the psycho-analytic literature."
P. 39: "At first sight it would seem that a great deal of psycho-analytic theory is about early childhood and infancy, but in one sense Freud can be said to have neglected infancy as a state."

26. C. G. Jung, "The Stages of Life," in CW 8, par. 756.

See also C. G. Jung, "The Development of Personality," in CW 17. In these essays there are frequent remarks in this vein.

27. D. W. Winnicott, *Maturational Processes and the Facilitating Environment*, p. 172.

28. *Ibid.*, p. 177.

See also H. Segal, *Introduction to the Work of Melanie Klein*.

29. D. W. Winnicott, *ibid.*, p. 177.

30. *Ibid.*, p. 49.

31. *Ibid.*, p. 52.

32. *Ibid.*, pp. 62 and 100.

33. D. W. Winnicott, *Through Paediatrics to Psychoanalysis*, pp. 302 ff.

34. D. W. Winnicott, *Maturational Processes and the Facilitating Environment*, p. 54.

35. *Ibid.*, p. 97.

36. *Ibid.*, p. 47.

37. *Ibid.*, p. 52.

38. *Ibid.*, p. 57.

39. *Ibid.*, p. 58.

40. *Ibid.*, pp. 58 ff.

41. *Ibid.*, pp. 140 ff.

42. M. Balint, *The Basic Fault: Therapeutic Aspects of Regression*.

43. *Ibid.*, p. 14.

44. *Ibid.*, pp. 16 f.

45. *Ibid.*, p. 22.

46. *Ibid.*, p. 20.

47. *Ibid.*, p. 21.

48. *Ibid.*, p. 22.

49. *Ibid.*, p. 66.

50. *Ibid.*, pp. 66 f.

51. *Ibid.*, p. 65.

52. *Ibid.*, p. 70.

53. M. Balint, *Thrills and Regressions*.

54. *Ibid.*, p. 38.

55. *Ibid.*, p. 52.

56. *Ibid.*, p. 49.

57. D. W. Winnicott, *Through Paediatrics to Psychoanalysis*, p. 302.

58. *Ibid.*, p. 305.

59. T. von Avila, *Conception of the Love of God*, Chapters 4 and 6.

60. K. Kollwitz, *The Dialog and Letters of Käthe Kollwitz*, p. 280.

61. *Ibid.*, p. 96.

62. *Enzyklopädie des Märchens*, Vol. 1, Entry "Aussetzung," Cols. 1048-63.

THE ABANDONED CHILD WITHIN

C. G. Jung and K. Kerényi, *Essays on a Science of Mythology*.

Chapter Three

Abandonment as Narcissistic Disorder

1. C. G. Jung, "The Psychology of the Child Archetype," in *CW* 9/1, par. 289, about the child: "It represents the strongest, the most ineluctable urge in every being, namely the urge to realize itself."

2. *Ibid.*, par. 274.

3. R. Battagay, *Narzissmus und Objektbeziehungen*, pp. 65 ff.

4. E. Neumann, *Narcissism, Normal Self-formation and the Primary Relation to the Mother*.

Michael Fordham offers a different approach to developmental psychology. His perspectives have become especially important for the British school of analytical psychology. Fordham starts from a "primary self" that guides development by means of "deintegrative" and "integrative" processes. See Bibliography.

A. Samuels provides an excellent comparison between Neumann and Fordham in *Jung and the Post-Jungians*.

5. E. Neumann, *The Child*.

6. *Ibid.*, p. 16.

7. *Ibid.*, p. 24.

8. A. Stevens, *Archetype: A Natural History of the Self*, p. 40: "The archetypal endowment with which each of us is born presupposes the natural life-cycle of our species—being mothered, exploring the environment, playing in the peer group, adolescence, being initiated, establishing a place in the social hierarchy, courting, marrying, child-rearing, hunting, gathering, fighting, participating in religious rituals, assuming the social responsibilities of advanced maturity, and preparing for death."

9. *Ibid.*, p. 143: "Without knowing it Bowlby has probably done most to change the climate of psychology in such a way as to make Jung's *Self concept* and the principle of individuation acceptable. Like Jung, but quite independently, Bowlby conceives the human organism as a system constructed in such a way as always to be ready, at successive stages of the life-cycle, to process certain kinds of data, to experience certain psychological states, and produce certain kinds of behaviour."

10. *Ibid.*, p. 119.

11. A. Portmann, *Animals as Social Beings*.

12. A. Stevens, *Archetype: A Natural History of the Self*, p. 85.

13. E. Neumann, *The Child*, p. 17.

14. *Ibid.*, p. 12.

15. *Ibid.*, p. 24: "The mother constellates the archetypal field and evokes the archetypal image of the mother in the child psyche, where it

rests, ready to be evoked and to function. This archetypal image evoked in the psyche then sets in motion a complex interplay of psychic functions in the child, which is the starting point for essential psychic developments between the ego and the unconscious. These developments, like those embedded in the organism, remain relatively independent of the mother's individual behavior, provided that the mother lives with her child in accordance with her archetypal role."

16. Ibid., p. 82.

17. Ibid., p. 82.

18. Ibid., p. 82: "The psychic activation of archetypes, or at least of a certain group among them, namely such human archetypes as Mother, Father, Wise Old Man, presupposes a primary evocation of the archetype—adequate to the child's stage of development—through an experience in the world. The evocation of the archetypes and the related release of latent psychic developments are not only intrapsychic processes; they take place in an archetypal field which embraces inside and outside, and which always includes and presupposes an outside stimulus—a world factor."

19. Ibid., p. 12.

20. Ibid., p. 15.

21. Ibid., p. 154.

22. Ibid., p. 16.

23. Ibid., p. 17.

24. Ibid., p. 29.

25. Ibid., pp. 44 and 59.

26. A. Stevens, *Archetype: A Natural History of the Self*, p. 93.

27. E. Neumann, *The Child*, pp. 14 f.

28. Ibid., p. 15.

M. Jacoby, *The Longing for Paradise*.

29. E. Neumann, *The Child*, p. 74.

30. Ibid., p. 78.

31. Ibid., p. 74.

32. Ibid., p. 78.

33. Ibid., p. 79.

34. A. Stevens, *Archetype: A Natural History of the Self*, pp. 112 f.

35. Ibid., p. 114.

36. S. E. Pulver, "Narcissism—Term and Concept."

37. G. Guex, *La névrose d'abandon*.

By the same author: *Le syndrome d'abandon*.

38. G. Guex, *Das Verlassenheitssyndrom*, p. 17.

39. A. Miller, *The Drama of the Gifted Child*.

40. F. Fromm-Reichmann, "Loneliness," p. 1: "The writer who wishes to elaborate on the problem of loneliness is faced with a serious termi-

THE ABANDONED CHILD WITHIN

nological handicap. Loneliness seems to be such a painful, frightening experience that people will do practically everything *to avoid it*. This avoidance seems to include a strange reluctance on the part of psychiatrists to seek scientific clarification on the subject. Thus it comes about that loneliness is one of the least satisfactorily conceptualized psychological phenomena, not even mentioned in most psychiatric textbooks. Very little is known about its genetics and psychodynamics, and various different experiences which are descriptively and dynamically as different from one another as culturally determined loneliness, self-imposed aloneness, compulsory solitude, isolation, and real loneliness are all thrown into the one terminological basket of 'loneliness'."

41. See H. Nagara, *Psychoanalytische Grundbegriffe*, pp. 193 f.

42. From Schreber's treatises on the case, quoted by H. Nagara, *ibid.*, p. 193.

43. S. Freud, *Totem and Taboo*, in *CPW 13*, p. 89.

44. S. Freud, *On Narcissism: An Introduction* (1914), pp. 73 f.

45. *Ibid.* According to Nagara, *loc. cit.*, p. 195, in this work Freud for the first time differentiates between primary and secondary narcissism.

46. M. Balint, *The Basic Fault: Therapeutic Aspects of Regression*, p. 65.

47. *Ibid.*, p. 66.

48. *Ibid.*, p. 67.

49. R. Battegay, *Narzißmus und Objektbeziehungen*, p. 13.

50. J. Bowlby gives a full listing of psychoanalytical literature related to the mother-child relationship. See *Attachment and Loss*, Vol. 1, pp. 379 ff.

51. H. Kohut, *The Analysis of the Self*, p. 41.

52. *Ibid.*, p. 3.

53. H. Kohut, *The Restoration of the Self*, p. 177.

54. *Ibid.*, pp. 310 f..

55. H. Kohut, *The Analysis of the Self*, p. 25: "The equilibrium of primary narcissism is disturbed by the unavoidable shortcomings of maternal care, but the child replaces the previous perfection (a) by establishing a grandiose and exhibitionistic image of the self: *the grandiose self*, and (b) by giving over the previous perfection to an admired, omnipotent (transitional) self-object: *the idealized parental imago*." (Kohut's italics.)

56. *Ibid.*, p. 27.

57. *The Restoration of the Self*, p. 5.

58. M. Jacoby, *Individuation and Narcissism: The Psychology of the Self in Jung and Kohut*, especially Chapter 3.

For more on the Self and how it differs from the concept of the self in psychoanalysis, see also:

R. Gordon, "Narcissism and the Self—Who Am I That I Love?"

J. Redfearn, "Ego and Self: Terminology."

N. Schwartz, *Narcissism and Character Transformation*.

Chapter Four

Symbolic Images of Narcissism

1. Cf. Ovid, *Metamorphoses* in Bibliography.

2. E.g., M. Jacoby, *Individuation and Narcissism: The Psychology of the Self in Jung and Kohut*, Chapter 1.

B. Sartorius, "Der Mythos von Narziß: Notwendigkeit und Grenzen der Reflexion."

J. Satinover, "The Narcissistic Relation to the Self."

N. Schwartz, *Narcissism and Character Transformation*.

M. Stein, "Narcissus."

3. R. Battegay, *Narzißmus und Objektbeziehungen*; see: "Depersonalisation," "Depersonalisationsgefühle," "Depersonalisationsphänomen."

4. Cf. H. Kohut, *The Restoration of the Self*, passim.

5. B. Sartorius, "Der Mythos von Narziß: Notwendigkeit und Grenzen der Reflexion," p. 288.

6. H. F. Rosenfeld, *Der Heilige Christopherus, seine Verehrung und seine Legende*, p. 353.

The author tries to link Saint Christopher's dogheadedness to the Egyptian god of the dead, Anubis, who had the head of a jackal, which the Greeks viewed as a dog's head. They connect Anubis to their god Hermes, and named him Hermanubis.

7. The best-known versions are a German poem, published in J. Schönbach, "Sanct Christopherus," and the version in *The Golden Legend* by J. de Voragine, pp. 377 ff.

8. J. de Voragine, *The Golden Legend*, pp. 379 f.

9. His "dogheadedness" may be seen as a symbol of the feeling of being an outsider—a wretched dog.

10. H. Pestalozzi, *Schriften aus den Jahren 1805-1825*, p. 361.

11. E. Erikson, *Young Man Luther: A Study in Psychoanalysis and History*.

12. E. Neumann, *The Child*, p. 61.

13. D. W. Winnicott, *Maturational Processes and the Facilitating Environment*, p. 97.

14. M. Jacoby, "Psychotherapeutische Gesichtspunkte zum Phänomen der Depression," p. 88.

15. N. Schwartz, *Narcissism and Character Transformation*, p. 19.

16. J. Schönbach, *Sanct Christopherus*, p. 32.

17. *Ibid.*, p. 402.

18. *Litauische Volksmärchen*, No. 33, pp. 104 ff.

19. H. Deutsch, "Absence of Grief."

THE ABANDONED CHILD WITHIN

See also J. Bowlby, *Attachment and Loss*, Vol. 3.

Part II: Self-Estrangement

Chapter Five

Symbolism: Case Material and Therapeutic Approaches

1. For "The Seven Ravens" see *Grimms' Tales for Young and Old*. The translation of "The Three Ravens" is taken from K. Asper, "Depression and the Dark Night of the Soul," pp. 13-15.

2. M. Balint, *The Basic Fault: Therapeutic Aspects of Regression*, pp. 16 f.: "The chief characteristics of the basic fault are (a) all the events that happen in it belong to an exclusively two-person relationship—there is no third person present; (b) this two-person relationship is of a particular nature, entirely different from the well-known human relationships of the Oedipal level; (c) the nature of the dynamic force operating at this level is not that of a conflict, and (d) adult language is often useless or misleading in describing events at this level, because words have not always an agreed conventional meaning."

3. H. Kohut, *The Analysis of the Self*, p. 16.

4. *Ibid.*, pp 16 f..

5. *Ibid.*, pp. 16 f.

6. R. Battegay, *Narzissmus und Objektbeziehungen*, pp. 43 ff.

7. C. G. Jung, *Symbols of Transformation*, CW 5, par. 216.

8. C. G. Jung, "The Psychology of the Transference," in CW 16, par. 431.

9. E. Neumann, *The Origins and History of Consciousness*.

10. F. Fordham, "The Care of Regressed Patients and the Child Archetype."

11. *Ibid.*, p. 61.

12. *Ibid.*, p. 63.

13. *Ibid.*, p. 65.

14. *Ibid.*, p. 66.

15. C. G. Jung, "The Phenomenology of the Spirits in Fairy Tales," in CW 9/1; and "The Spirit Mercurius," in CW 13.

M.-L. von Franz: see works cited in Bibliography. Cf. with V. Kast's more application-oriented fairy tale interpretation (see Bibliography).

16. Cf. H. Bausinger, *Aschenputtel: Zum Problem der Märchensymbolik*, p. 286. Here the author criticizes the approach of psychological fairy tale interpretation and suggests that psychologists should rather talk about *using* fairy tales in regard to certain psychic experiences.

Chapter Six

The Family Situation: Perspectives on the Causes of the Narcissistic Disorder

1. J. de Vries, *Altgermanische Religionsgeschichte*, Vol. 8, p. 117, par. 153.
2. S. Golowin, *Hausbuch der Schweizer Sagen*, p. 105.
3. *The Letters of Vincent van Gogh*, p. 338.
4. A. Goes, *Lichtschatten Du: Gedichte aus fünfzig Jahren*, p. 56.
5. A. Miller, "Depression and Grandiosity as Related Forms of Narcissistic Disturbances."
6. E. Jung, *Animus and Anima*.
7. J. Jacobi, *The Psychology of C. G. Jung*.
8. H. Kohut, *The Restoration of the Self*, p. 187.
9. E. Neumann, *The Child*, p. 87.
10. H. Kohut, "Thoughts on Narcissism and Narcissistic Rage," p. 619: "The deeply ingrained value system of the Occident (pervading the religion, the philosophy, the social utopias of Western man) extols altruism and concern for others and disparages egotism and concern for one's self."
11. E. Neumann, *The Restoration of the Self*.
 J. Wunderli, *Sag ja zu dir*.
 A. Miller, *The Drama of the Gifted Child*.
12. M. Métrailler, *Die Reise der Seele*, pp. 25 f.
13. F. Fordham, "The Care of Regressed Patients and the Child Archetype," p. 62.
14. E. Neumann, *The Child*, p. 96.
15. *Ibid.*, pp. 102 f.
16. H. Kohut, *The Restoration of the Self*, p. 87.
17. C. G. Jung, "Analytical Psychology and Education," in *CW 17*, par. 222.
18. D. W. Winnicott, *Playing and Reality*, Chapter 9.
 A. Miller, "Depression and Grandiosity as Related Forms of Narcissistic Disturbances."
19. R. Gordon, "Narcissism and the Self—Who Am I That I Love?" provides a good overview of the authors who have given special attention to the mirroring function of the mother.
19. E. Neumann, *The Child*, pp. 117 and 120.
20. H. F. Harlow and M. K. Harlow, "Social Deprivation in Monkeys."
21. R. R. N. Carvalho, "Paternal Deprivation in Relation to Narcissistic Damage."
- R. Ledermann, "Narcissistic Disorder and Its Treatment," p. 303.
- J. Hubback, "Depressed Patients and the Conjunction."
- H. Kohut, *The Restoration of the Self*, p. 198: "The father, . . . in attempting to save himself from the destructive influence of his wife,

THE ABANDONED CHILD WITHIN

sacrifices the child, who remains under the mother's pathogenic influence."

22. D. W. Winnicott, *Maturation Processes and the Facilitating Environment*, p. 89.22. Cf. note 21: J. Hubback.

23. Cf. note 21: R. R. N. Carvalho.

Chapter Seven

Emotional Abandonment and Its Consequences

1. E. Neumann, *The Child*, p. 74.

2. M.-L. von Franz: on the concept of emotions at the archetypal level, cf. *Introduction to the Interpretation of Fairy Tales*, Chapter 9.

3. E. Neumann, *The Child*, p. 79. Cf. also p. 51.

4. H. Kohut, *The Restoration of the Self*, pp. 104 ff. and 136 f.

5. R. Battegay, *Narzißmus und Objektbeziehungen*, p. 20. The author mentions a dream involving a face and skin and interprets it in terms of narcissistic disturbances rather than in a traditional manner.

6. A. Jaffé, *The Myth of Meaning*, p. 117.

7. H. Kohut, *The Restoration of the Self*.

8. Duden, Vol. "Etymologie," entries "Gebärde" and "gebaren."

9. C. G. Jung, "The Relations between the Ego and the Unconscious," in *CW 7*, Chapters 3 and 4.

10. D. W. Winnicott, *Maturation Processes and the Facilitating Environment*, Chapter 12.

11. R. Ledermann, "The Robot Personality of Narcissistic Disorder."

12. E. Jung, *Animus and Anima*.

13. H. Kohut, *The Analysis of the Self*, p. 16.

14. R. Ledermann, "Narcissistic Disorder and Its Treatment," p. 309.

15. H. Hellwig, *Zur psychoanalytischen Behandlung von schwer-gestörten Neurosekranken*, p. 9.

N. Schwartz, *Narcissism and Character Transformation*, p. 39.

16. O. Kernberg, *Borderline Conditions and Pathological Narcissism*, p. 268: "Early and open expression of narcissistic rage represents a serious risk for the treatment. This is particularly true in narcissistic personalities functioning on a borderline level who present antisocial features or a sexual deviation with strong sadistic components, such as open physical violence toward the objects of their sexual exploits."

For additional literature on the borderline condition see Ch. Rohde-Dachser, *Das Borderline-Syndrom*, a work that is primarily based on Kernberg.

17. E. Neumann, *The Child*.

18. H. Kohut, "Thoughts on Narcissism and Narcissistic Rage."

K. Asper, "Der therapeutische Umgang mit Schattenaspekten der narzißtischen Störung," pp. 17 ff.

19. J. Bowlby, *Attachment and Loss*, Vol. 2, p. 246.
20. A. Miller, "Depression and Grandiosity as Related Forms of Narcissistic Disturbances."
21. Ibid.
22. P. Hultberg, "Success, Retreat, Panic."
23. E. Jacobson, *Depression*, p. 124: "Thus the core of the narcissistic disturbance in depression is always an experience of failure, though not necessarily of moral failure."
24. G. Guex, *Le syndrome d'abandon*.
25. H. Kohut, *The Restoration of the Self*, passim.
 R. Battegay, *Narzißmus und Objektbeziehungen*, pp. 65 ff.
 J. Wunderli, *Sag ja zu dir*, pp. 57 ff.
26. Translated by Hal Draper. For the original ("Eingelegte Ruder") see C. F. Meyer, *Sämtliche Werke*, p. 763.
 K. Asper, *Der See als Symbol des Leidens bei Conrad Ferdinand Meyer*.
27. H. Kohut: for pseudovitality see *The Restoration of the Self*, p. 5.
28. R. Battegay, *Narzißmus und Objektbeziehungen*, p. 67.
29. Ibid., p. 68.
30. J. Wunderli, *Sag ja zu dir*, p. 57.
31. R. Battegay, *Narzißmus und Objektbeziehungen*, p. 67.
32. D. W. Winnicott, *Maturational Processes and the Facilitating Environment*.
33. Ibid., p. 145: "The mother who is not good enough is not able to implement the infant's omnipotence, and so she repeatedly fails to meet the infant gesture; instead she substitutes her own gesture which is to be given sense by the compliance of the infant. This compliance on the part of the infant is the earliest stage of the False Self, and belongs to the mother's inability to sense her infant's needs."
34. Duden, Vol. "Etymologie," Entry "Geste," p. 218.
35. A. Rothstein, *The Narcissistic Pursuit of Perfection*.
36. H. Kohut, *The Analysis of the Self*, pp. 11, 42.
37. M. Jacoby, *The Longing for Paradise*.
38. A. Miller, "Depression and Grandiosity as Related Forms of Narcissistic Disturbances."
39. H. Rölleke, *Der wahre Butt*.
40. *Enzyklopädie des Märchens*, Vol. 1, Col. 873.

Chapter Eight

Approaching the Suffering

1. C. G. Jung, "The Psychology of the Transference," in CW 16, par. 381.
2. H. Kohut, *The Restoration of the Self*, p. 107: "The therapist is here

THE ABANDONED CHILD WITHIN

not helping the patient increase his mastery over endopsychic processes by making the unconscious conscious (as is the case in the structural disorders), but is attempting to prevent the disintegration of the self by stimulating and supporting the cohesion-producing activity of the patient's reasoning function."

3. H. Nagara, *Psychoanalytische Grundbegriffe*, Entry "Widerstand."

4. C. G. Jung, "The Psychology of the Transference," in *CW 16*, par. 381.

5. H. J. Wilke, "Die Bedeutung des Widerstandskonzeptes für die Behandlung Depressiver," p. 289.

6. A good overview is provided in Ch. Rohde-Dachser, *Das Borderline-Syndrom*, pp. 181 ff.

7. R. Ledermann, "Narcissistic Disorder and Its Treatment," p. 305.

8. P. Hultberg, "Success, Retreat, Panic."

9. H. F. Searles, "Positive Feelings in the Relationship between the Schizophrenic and His Mother," p. 569.

10. C. G. Jung, *Aion*, *CW 9/2*, pp. 11 ff.

11. Verena Kast believes that there is an anima and animus image in men and women. See "Critical Appraisal: The Anima and Animus Concept of C. G. Jung," in *The Nature of Loving*, pp. 87 ff.

12. C. G. Jung, "The Aims of Psychotherapy," in *CW 16*, par. 76.

13. C. G. Jung, "The Psychology of the Transference," in *CW 16*, par. 381.

In a letter of 1954 Jung wrote this about resistance: "If you let the unconscious have its natural way, then you may be sure everything the patient needs to know will be brought up, and you may be equally sure that everything you bring out from the patient by insistence on theoretical grounds will not be integrated into the patient's personality, at least not as a positive value, but maybe as a lasting resistance. Did it never occur to you that in my analysis we talked very little of 'resistance,' while in the Freudian analysis it is the term that most frequently occurs?" *Letters*, Vol. 2, to John Perry, p. 149.

14. Rohde-Dachser writes in *Das Borderline-Syndrom*, p. 186: "Therapeutic 'progress' takes the patient into a vacuum from which he uses every means possible to escape because he feels that he cannot possibly fill up and get oriented in the 'empty' space that is so hard to deal with. What manifests outwardly as resistance to therapy and as a negative therapeutic reaction is, for the borderline patient, a 'survival strategy,' which the patient cannot renounce until, in identifying with the (patient, it is to be hoped!) analyst, he has had enough reliable, positive new experiences to be able carefully and tentatively to modify his established world view in terms of these new experiences."

15. C. G. Jung, *Symbols of Transformation*, *CW 5*, par. 631: "Regression carried to its logical conclusion means a linking back with the world of natural instincts, which in its formal or ideal aspect is a kind

of *prima materia*. If this *prima materia* can be assimilated by the conscious mind it will bring about a reactivation and reorganization of its contents. But if the conscious mind proves incapable of assimilating the new contents pouring in from the unconscious, then a dangerous situation arises in which they keep their original, chaotic, and archaic form and consequently disrupt the unity of consciousness. The resultant mental disturbance is therefore advisedly called schizophrenia, since it is a madness due to the splitting of the mind."

16. H. J. Wilke, "Die Bedeutung des Widerstandskonzeptes für die Behandlung Depressiver," pp. 292 f.

17. C. Vegh, *I Didn't Say Goodbye*, p. 31.

18. D. W. Winnicott, *Maturational Processes and the Facilitating Environment*, pp. 149 ff.

Chapter Nine Therapeutic Approaches

1. M. Warner, *Alone of All Her Sex: The Myth and the Cult of the Virgin Mary*, pp. 263 f.

2. H. Kohut, *The Restoration of the Self*, p. 306.

3. H. Hellwig, *Zur psychoanalytischen Behandlung von schwer-
gestörten Neurosekranken*, pp. 89 f.

4. M. Fordham, "Countertransference."

5. C. G. Jung, "Principles of Practical Psychotherapy," in *CW* 16, par. 2.

6. C. G. Jung, "Archetypes of the Collective Unconscious," in *CW* 9/1, par. 85.

7. H. Hellwig, *Zur psychoanalytischen Behandlung von schwer-
gestörten Neurosekranken*, p. 40.

8. C. G. Jung, *CW* 7, "The Relations between the Ego and the Unconscious," par. 221: "The process of assimilating the unconscious yields some very remarkable phenomena. In some patients it leads to an unmistakable, and often unpleasant, accentuation of ego-consciousness, a heightened self-confidence; they know everything, they are completely *au fait* with their unconscious, and they believe themselves to be fully acquainted with everything that comes out of it. At any rate with every interview the doctor sees them getting more and more above themselves. Others, on the contrary, are depressed, even crushed by the contents of the unconscious. Their self-confidence dwindles, and they look on with resignation at all the extraordinary things the unconscious produces. Patients of the former sort, in the exuberance of their self-confidence, assume a responsibility for the unconscious that goes much too far, beyond all reasonable bounds; whereas the latter sort finally give up all sense of responsibility in an overwhelming realization of the powerlessness of the ego against the fate that rules it from the uncon-

THE ABANDONED CHILD WITHIN

scious."

9. D. W. Winnicott, *Playing and Reality*, pp. 1^{ff.}, and *Through Paediatrics to Psychoanalysis*, pp. xvi ff. and 229 ff.

Chapter 10

Integrating the Unconscious

1. M. Eliade, *The Sacred and the Profane*, Chapters 3 and 4.
2. E. Neumann, "The Psychic Development of the Feminine."
C. G. Jung, *Mysterium Coniunctionis*, CW 14/1, Chapter 3.
3. *Gesangbuch der Evangelisch-Reformierten Kirchen der deutschen Schweiz*, No. 77; cf. also No. 72 and 82.
4. *Ibid.*, No. 92.
5. C. G. Jung, *Symbols of Transformation*, quoted by L. Frey-Rohn, *From Freud to Jung*, p. 155: "Interpretation in terms of the parents is, however, simply a *façon de parler*. In reality the whole drama takes place in the individual's own psyche, where the 'parents' are not the parents at all but only their imagos: they are representations which have arisen from the conjunction of parental peculiarities with the individual disposition of the child."
- In "On the Psychology of the Unconscious" Jung writes: "As indicated earlier, the archetypes may be regarded as the effect and deposit of experiences that have already taken place, but equally they appear as the factors which cause such experiences." CW 7, p. 95, note 3.
6. *Ibid.*, par. 109: "Not only are the archetypes, apparently, impressions of ever-repeated typical experiences, but, at the same time, they behave empirically like agents that tend towards the repetition of these same experiences."
7. C. G. Jung, *Aion*, CW 9/1, Chapters 1-4.
8. C. G. Jung, "The Psychology of the Child Archetype," in CW 9/1, par. 278.
9. *Ibid.*, par. 285.
10. L. Frey-Rohn, *From Freud to Jung*, pp. 85-89.
11. C. G. Jung, "The Soul and Death," in CW 8, par. 798: "Life is an energy-process. Like every energy-process, it is in principle irreversible and is therefore directed towards a goal. That goal is a state of rest. In the long run everything that happens is, as it were, no more than the initial disturbance of a perpetual state of rest which forever attempts to re-establish itself. Life is teleology *par excellence*; it is the intrinsic striving towards a goal, and the living organism is a system of directed aims which seek to fulfil themselves. The end of every process is its goal."
12. C. G. Jung, *Memories, Dreams, Reflections*, p. 140.
13. *Ibid.*, p. 326.
14. *Ibid.*, p. 325.

15. L. Frey-Rohn, *From Freud to Jung*, p. 85.
16. C. G. Jung, "What Is Psychotherapy?" In CW 16, par. 33.
17. *Ibid.*, par. 83.
18. L. Frey-Rohn, *From Freud to Jung*, pp. 215 and 219.
19. C. G. Jung, *Letters*, Vol. 2, to Walter Bernet, 1955, p. 259.
20. C. G. Jung, *Experimental Researches*, CW 2.
21. C. G. Jung, "Psychic Conflicts in a Child," in CW 17.
22. C. G. Jung, "The Theory of Psychoanalysis," in CW 4.
23. C. G. Jung, "The Theory of the Child Archetype," in CW 9/1.
24. C. G. Jung and K. Kerenyi, "The Divine Child."
25. C. G. Jung, "Conscious, Unconscious, and Individuation," in CW 9/1, par. 523.
26. C. G. Jung, *Aion*, CW 9/2, Chapter 2.
27. C. G. Jung, "Individual Dream Symbolism in Relation to Alchemy," in CW 12, par. 81.
28. C. G. Jung, *Memories, Dreams, Reflections*, p. 117.
29. *Ibid.*, p. 124.
30. H. Hellwig, *Zur psychoanalytischen Behandlung von schwer-gestörten Neurosekranken*, p. 9.
31. Nathan Schwartz, *Narcissism and Character Transformation*, p. 39.
32. C. G. Jung, "Archetypes of the Collective Unconscious," in CW 9/1, par. 85.
33. *Ibid.*, pars. 51 and 82.
34. C. G. Jung, "Individual Dream Symbolism in Relation to Alchemy," in CW 12, par. 81: "Nor can it [i.e., freeing oneself from one's childhood] be achieved through intellectual knowledge only; what is alone effective is a remembering that is also a re-experiencing. The swift passage of the years and the overwhelming inrush of the newly discovered world leave a mass of material behind that is never dealt with. We do not shake this off; we merely remove ourselves from it. So that when, in later years, we return to the memories of childhood we find bits of our personality still alive, which cling round us and suffuse us with the feeling of earlier times."
35. L. Frey-Rohn, *From Freud to Jung*, pp. 194 ff.
36. K. Lambert, "Some Notes on the Process of Reconstruction."
37. E. Neumann, *Origins and History of Consciousness*, pp. 47 f.
38. J. Hubback, "Amplification: Reflections and Queries," p. 37.
39. M. Fordham, "Countertransference."
40. C. G. Jung, *Letters*, Vol. 2, to John Perry, 1954, p. 149.
41. M. Jacoby, *The Longing for Paradise*.
42. K. Asper, "Shadow Aspects of Narcissistic Disorders and Their Therapeutic Treatment."
43. H. Kohut, *The Analysis of the Self*.

THE ABANDONED CHILD WITHIN

43. Ibid., p. 23. For more information on the differential diagnosis in psychoses and borderline conditions, see *ibid.*, pp. 17 f.

From a therapeutic perspective, it makes sense that Kohut considers the decisive feature of a narcissistic personality disturbance to be the fact that typical forms of transference occur. When one considers the traumas and frustrations that caused the narcissistic wound, it is a considerable risk for the analysand to venture into the transference. He takes the risk of being hurt again without knowing whether the relationship with the therapist is strong enough to contain it. An injury would be damaging and cause an "uncontrollable regression" (*ibid.*, p. 12) in borderline patients and latent psychotics. When no transference occurs, the analyst should regard this as a protective mechanism and respect it accordingly. Cf. case example, pp. 277-83.

44. C. G. Jung, *Aion*, CW 9/2, Chapter 2.

45. Cf. V. Kast, *The Creative Leap*.

Chapter Eleven

Return and Transformation

1. C. G. Jung, "The Relations between the Ego and the Unconscious," in CW 7, par. 404.

2. L. Greene, *The Astrology of Fate*.

F. Riemann, *Lebenshilfe Astrologie: Gedanken und Erfahrungen*.

3. C. G. Jung, "The Philosophical Tree," in CW 13, par. 304.

4. M. Warner, *Alone of All Her Sex: The Myth and the Cult of the Virgin Mary*, pp. 263 ff.

5. C. G. Jung, "The Relations between the Ego and the Unconscious," in CW 7.

6. Ibid., par. 313.

7. Ibid., par. 373.

8. Ibid., par. 240.

9. F. Fordham, "The Care of Regressed Patients and the Child Archetype."

10. W. C. Hudson, "Persona and Defense Mechanisms."

11. C. G. Jung, "The Relations between the Ego and the Unconscious," in CW 7, par. 269.

12. Ibid., par. 254.

13. Ibid., pars. 252, 274, and 173.

14. E. Neumann, *The Child*, pp. 9 ff.

15. D. Kalsched, "Narcissism and the Search for Interiority."

E. Neumann, *The Child*, p. 78.

K. Newton and J. W. F. Redfearn, "The Real Mother, Ego-Self Relations and Personal Identity."

N. Schwartz, *Narcissism and Character Transformation*, p. 28.

16. C. G. Jung, "Archetypes of the Collective Unconscious," in *CW* 9/1, par. 85.

B. Hannah, *Active Imagination as Developed by C. G. Jung*.

17. C. G. Jung, "Archetypes of the Collective Unconscious," in *CW* 9/1, par. 85.

18. C. G. Jung, "The Relations between the Ego and the Unconscious," in *CW* 7, par. 343.

19. C. G. Jung, *Memories, Dreams, Reflections*, p. 177.

20. C. G. Jung, "The Psychology of the Child Archetype," in *CW* 9/1, par. 289.

21. C. G. Jung, "Introduction to the Religious and Psychological Problems of Alchemy," in *CW* 12, par. 35.

22. C. G. Jung and K. Kerenyi, *Essays on a Science of Mythology*.

23. Material by C. G. Jung on Individuation:

"Conscious, Unconscious, and Individuation," in *CW* 9/1.

"A Study in the Process of Individuation," *ibid*.

"Concerning Mandala Symbolism," *ibid*.

"Mandalas," *ibid*.

"Individual Dream Symbolism in Relation to Alchemy," in *CW* 12.

"The Philocophical Tree," in *CW* 13.

24. C. G. Jung, "Archetypes of the Collective Unconscious," in *CW* 9/1, par. 59.

25. W. Steinberg, "Depression: Some Clinical and Theoretical Observations."

W. Odajnyk, "Jung's Contribution to an Understanding of the Meaning of Depression."

26. C. G. Jung's writings on alchemy are in *CW* 12, 13, and 14.

M.-L. von Franz, *Alchemy*.

27. J. Bowlby, *The Making and Breaking of Affectional Bonds and Attachment and Loss*, Vol. 3.

28. A. Plaut, "Reflections on Not Being Able to Imagine."

29. N. Schwartz, *Narcissism and Character Transformation*. He calls the lack of separation between the ego and the Self the "ego-Self merger."

30. C. G. Jung, "The Psychology of the Child Archetype," in *CW* 9/1, par. 270.

31. C. G. Jung and K. Kerenyi, *Essays on a Science of Mythology*.

32. P. Tillich, *The Courage to Be*, p. 177.

33. C. G. Jung, "The Psychology of the Child Archetype," in *CW* 9/1, par. 278.

34. For other translations of this passage, see, e.g., *The Selected Poetry of Rainer Maria Rilke*, ed. and tr. Stephen Mitchell, New York: Random House, 1982, p. 173, or R. M. Rilke, *Duino Elegies*, tr. David Young, New York: W. W. Norton, 1978, p. 48.

Bibliography

- Aries, Philippe. *Centuries of Childhood*. New York: Random House, 1965.
- Asper, Kathrin. "Gustave Flaubert—Madame Bovary und ihre Heilung." *Analytische Psychologie*, vol. 10, pp. 253-76 (1979).
- . *Depression and the Dark Night of the Soul*. London: The Guild of Pastoral Psychology, 1986.
- . *Phänomenologie und Psychologie des Realismus bei Gustave Flaubert*. Thesis; C.G. Jung Institut. Zürich, 1977.
- . "Reflexionen über den Beginn einer analytischen Behandlung." In *Therapeutische Konzepte der analytischen Psychologie*, Vol. 2/III. Fellbach-Öffingen: Bonz, 1983.
- . *Der See als Symbol des Leidens bei Conrad Ferdinand Meyer*. Sonderdruck Heimatbuch Meilen, 1981.
- . "Shadow Aspects of Narcissistic Disorders and Their Therapeutic Treatment." In: *Journal of Analytical Psychology*, vol. 32, pp. 117-37 (1987).
- . "Der therapeutische Umgang mit Schattenaspekten der narzißischen Störung." In: *Analytische Psychologie*, vol. 17, pp. 1-25 (1986).
- Baer, M. "Das Problem der Verlassenheit—in anthropologischer und tiefenpsychologischer Sicht." Thesis for the faculty of philosophy at the Zurich University (typed copy, 1984).
- Balint, Michael. *The Basic Fault: Therapeutic Aspects of Regression*. New York: Brunner/Mazel Publishers, 1978.
- . *Thrills and Regressions*. New York: International Universities Press, 1959.
- Battegay, Raymond. *Narzißmus und Objektbeziehungen*. 2nd ed. Bern, Stuttgart, Vienna: Huber, 1979.
- . *Depression, psychophysische und soziale Dimension—Therapie*. Bern, Stuttgart, Toronto: Huber, 1985.
- Bausinger, Hermann. "Aschenputtel: Zum Problem der Märchensymbolik." In: *Märchenforschung und Tiefenpsychologie*. W. Laiblin, ed. Darmstadt: Wissenschaftliche Buchgesellschaft, 1969.
- Bowlby, John. —. *Attachment and Loss*. Vol. 1: "Attachment." 2nd ed. New York: Basic Books, 1983.
- . *Attachment and Loss*. Vol. 2: "Separation; Anxiety and Anger." New York: Basic Books, 1976.
- . *Attachment and Loss*. Vol. 3, "Loss; Sadness and Depression." New York: Basic Books, 1980.
- . *Child Care and the Growth of Love*. Baltimore: Penguin, 1966.

- . *The Making and Breaking of Affectional Bonds*. London and New York: Routledge & Kegan Paul, 1979.
- . *Maternal Care and Mental Health*. Report for the World Health Organization. Geneva: WHO; London: HMSO, 1951.
- Burlingham, Dorothy. See Freud, Anna.
- Carvalho, R. R. N. "Paternal Deprivation in Relation to Narcissistic Damage." In *Journal of Analytical Psychology*, vol. 27, pp. 341-456 (1982).
- De Mause, Lloyd, ed. *The History of Childhood*. New York: Psychohistoric Press, 1975.
- Deutsch, Helen. "Absence of Grief." *Psychoanalytic Quarterly*, vol. 6, pp. 12-22 (1937).
- De Vries, J. *Altgermanische Religionsgeschichte*. 2 vols. Berlin and Leipzig: Walter de Gruyter, 1935.
- Duden. Vol. 7: *Etymologie*. Mannheim: Bibliographisches Institut, 1963.
- Eliade, Mircea. *The Sacred and the Profane: The Nature of Religion*. Magnolia, MA: Peter Smith, 1983.
- Enzyklopädie des Märchens*. Vols. 1-4. Berlin and New York: Walter de Gruyter, 1977-1985 and later editions.
- Erikson, Erik. *Young Man Luther: A Study in Psychoanalysis and History*. New York and London: W. W. Norton, 1962.
- Fordham, Frieda. "The Care of Regressed Patients and the Child Archetype." In *Journal of Analytical Psychology*, vol. 9, pp. 61-75 (1964).
- Fordham, Michael. "The Importance of Analyzing Childhood for Assimilation of the Shadow." In *Journal of Analytical Psychology*, vol. 10, pp. 33-49 (1965).
- . "Countertransference." In: *Technique in Jungian Analysis*. Vol. II. London: Heinemann, 1974.
- . *Children as Individuals*. New York: G. P. Putnam's Sons for C.G. Jung Foundation for Analytical Psychology, 1970.
- . *The Self and Autism*. Library of Analytical Psychology. Vol. 3. London: Heinemann, 1976.
- . "The Emergence of Child Analysis." In *Journal of Analytical Psychology*, vol. 25, pp. 311-24 (1980).
- . *Explorations into the Self*. Library of Analytical Psychology. Vol. 7. London: Academic Press, 1985.
- Freud, Anna and Dorothy Burlingham. *Infants without Families and Reports on the Hampstead Nurseries*. New York: International Universities Press, 1973.
- Freud, Sigmund. *The Standard Edition of the Complete Psychological Works of Sigmund Freud (CPW)*. London: Hogarth Press and Insti-

THE ABANDONED CHILD WITHIN

- tute of Psycho-Analysis, 1959. 3rd ed., 1964.
- . *On Narcissism: An Introduction*. In CPW 14.
- . "Psychoanalytic Notes on an Autobiographical Account of a Case of Paranoia." In CPW 12.
- . *Totem and Taboo*. In CPW 13.
- Frey-Rohn, Liliane. *From Freud to Jung: A Comparative Study of the Psychology of the Unconscious*. Boston: Shambhala Publications, 1990.
- Fromm-Reichmann, Frieda. "Loneliness." In *Psychiatry* 22, no. 1, Jan. 1959.
- Gesangbuch der Evangelisch-Reformierten Kirchen der deutschen Schweiz*. Zurich: Orell Füssli, 1952.
- Goes, Albrecht. *Lichtschatten Du: Gedichte aus fünfzig Jahren*. Frankfurt/M.: Fischer, 1978.
- Goethe, Johann Wolfgang von. *Selected Poems*. Collected Works, vol. 1. Ed. Christopher Middleton. Boston: Suhrkamp/Insel Publishers, 1983.
- Golowin, Sergius. *Hausbuch der Schweizer Sagen*. Wabern: Büchler, 1981.
- Gordon, Rosemary. "Narcissism and the Self—Who Am I That I Love?" In *Journal of Analytical Psychology*, vol. 25, pp. 247-64 (1980).
- Greene, Liz. *The Astrology of Fate*. New York: Samuel Weiser, 1985.
- Grimms' Tales for Young and Old: The Complete Stories*. Tr. Ralph Manheim. New York, London, Toronto, Sydney, Auckland: Doubleday, Anchor Books, 1983.
- Guex, F. *La névrose d'abandon*. Paris: Presses universitaires de France, 1950.
- . *Le syndrome d'abandon*. Paris: Presses universitaires de France, 1973.
- . *Das Verlassenheitssyndrom*. Bern, Stuttgart and Vienna: Huber, 1983.
- Hannah, Barbara. *Active Imagination as Developed by C. G. Jung*. Santa Monica: Sigo Press, 1981.
- Harlow, H. F./Harlow M. K. "Social Deprivation in Monkeys." In *Scientific American*, 1962.
- Hellwig, H. *Zur psychoanalytischen Behandlung von schwergestörten Neurosekranken*. Göttingen: Vandenhoeck und Ruprecht, 1979.
- Hubback, Judith. "Envy and Shadow." In *Journal of Analytical Psychology*, vol. 17, pp. 152-65 (1972).
- . "Depressed Patients and the Conjunction." In *Journal of Analytical Psychology*, vol. 29, pp. 313-27 (1983).
- . "Amplification: Reflections and Queries." In *Journal of Analytical Psychology*, vol. 29, pp. 135-38 (1984).

- Hudson, Wayne C. "Persona and Defense Mechanisms." In *Journal of Analytical Psychology*, vol. 25, pp. 54-90 (1978).
- Hultberg, Peer. "Success, Retreat, Panic: Overstimulation and Depressive Defense." In *Journal of Analytic Psychology*, vol. 30, pp. 73-93 (1985).
- Jacobi, Jolande. *The Psychology of C.G. Jung: An Introduction with Illustrations*. 8th ed. New Haven and London: Yale University Press, 1973.
- Jacobson, Edith. *Depression: Comparative Studies of Normal, Neurotic and Psychotic Conditions*. New York: International Universities Press, 1971.
- Jacoby, Mario. *The Longing for Paradise: Psychological Perspectives on an Archetype*. Boston: Sigo Press, 1985.
- . "Psychotherapeutische Gesichtspunkte zum Phänomen der Depression." In *Die Behandlung der Analytischen Psychologie*, vol. 2/III. Fellbach-Öffingen: Bonz, 1983.
- . *The Analytic Encounter: Transference and Human Relationship*. Toronto: Inner City Books, 1984.
- . *Individuation and Narcissism: The Psychology of the Self in Jung and Kohut*. London and New York: Routledge & Kegan Paul, 1991.
- Jaffé, Aniela. *The Myth of Meaning—in the Work of C.G. Jung*. London: Hodder and Stoughton, 1970. New edition: Zurich: Daimon, 1986.
- Jung, C.G. *Collected Works (CW)*. Edited by Gerhard Adler et al. Bollingen Series XX. Princeton: Princeton University Press, 1954 ff.
- . *Experimental Researches*. In CW 2, 2nd ed., 1973.
- . "The Theory of Psychoanalysis." In CW 4, 2nd ed., 1985.
- . *Symbols of Transformation*. In CW 5, 2nd ed., 1967.
- . *Psychological Types*. In CW 6, 2nd ed., 1971.
- . "The Relations Between the Ego and the Unconscious." In CW 7, 2nd ed., 1966.
- . "The Psychology of the Unconscious." Ibid.
- . "The Stages of Life." In CW 8, 2nd ed., 1969.
- . "The Soul and Death." Ibid.
- . "The Transcendent Function." Ibid.
- . "A Study in the Process of Individuation." In CW 9/I, 2nd ed., 1968.
- . "Archetypes of the Collective Unconscious." 2nd ed., 1968.
- . "Concerning Mandala Symbolism." Ibid.
- . "Conscious, Unconscious and Individuation." Ibid.
- . "The Psychology of the Child Archetype." Ibid.
- . "The Phenomenology of the Spirit in Fairy Tales." Ibid.
- . *Aion*. CW 9/II, 2nd ed., 1968.

THE ABANDONED CHILD WITHIN

- . "Introduction to the Religious and Psychological Problems of Alchemy." CW 12, 2nd ed., 1968.
- . "Individual Dream Symbolism in Relation to Alchemy." Ibid.
- . "The Spirit Mercurius." CW 13, 2nd ed., 1968.
- . *Mysterium Coniunctionis*. CW 14, 2nd ed., 1970.
- . "The Practical Use of Dream Analysis." CW 16, 2nd ed., 1966.
- . "Fundamental Questions of Psychotherapy." Ibid.
- . "What is Psychotherapy?" Ibid.
- . "Psychology of the Transference." Ibid.
- . "Psychic Conflicts in a Child." CW 17, 1954.
- . "Analytic Psychology and Education: Three Lectures." Ibid.
- . *Analytical Psychology: Its Theories and Practice (The Tavistock Lectures)*, CW 18, 1968.
- . *Letters*. Ed. Gerhard Adler and Aniela Jaffé. 2 vols. Bollingen Series XCV. Princeton: Princeton University Press, 1963 and 1973.
- . *Memories, Dreams, Reflections*. New York: Random House, Vintage, 1989.
- Jung, Carl Gustav and Karl Kerényi. *Essays on a Science of Mythology: The Myth of the Divine Child and the Mysteries of Eleusius*. Bollingen Series XX. Princeton: Princeton University Press, 1969.
- Jung, Emma. *Animus and Anima*. Irving: Spring Publications, 1985.
- Kalsched, Dora Marie. "Narcissism and the Search for Interiority." In *Quadrant*, vol. 13, no. 2. New York: C. G. Jung Foundation for Analytical Psychology, 1980.
- Kaschnitz, Marie-Luise. *Wohin denn ich*. In *Gesammelte Werke*, vol. 2. Frankfurt/M.: Insel, 1981.
- Kast, Verena. *The Creative Leap: Psychological Transformation through Crisis*. Wilmette: Chiron Publications, 1990.
- . *Familienkonflikte im Märchen*. 3rd ed. Olten und Freiburg: Walter, 1986.
- . *Märchen als Therapie*. Olten und Freiburg: Walter, 1986.
- . *Mann und Frau im Märchen*. 6th ed. Olten und Freiburg: Walter, 1986.
- . *The Nature of Loving: Patterns of Human Relationship*. Willmette: Chiron Publications, 1986.
- . *Through Emotions to Maturity: Psychological Readings of Fairy Tales*. New York: Fromm International (forthcoming, 1993).
- . *Wege zur Autonomie: Märchen psychologisch gedeutet*. 2nd ed. Olten und Freiburg: Walter, 1985.
- Keller, Wilhelm. See Meierhofer, Marie.
- Kerényi, Karl. See Jung, Carl Gustav. *Essays on a Science of Mythology*.
- Kernberg, Otto. *Borderline Conditions and Pathological Narcissism*. Northvale: Aronson, 1985.

- Kohut, Heinz. *The Analysis of the Self: A Systematic Approach to the Psychoanalytic Treatment of Narcissistic Personality Disorders*. Psychoanalytic Studies of the Child Monographs, No. 4. 6th ed. New York: International Universities Press, 1982.
- . *How Does Analysis Cure?* Chicago: University of Chicago Press, 1984.
- . *The Restoration of the Self*. New York: International Universities Press, 1977.
- . "Thoughts on Narcissism and Narcissistic Rage." In *The Search for the Self*, Vol. 2. Ed. P. H. Ornstein. New York: International Universities Press, 1978, pp. 615-58.
- Kollwitz, Käthe. *The Diary and Letters of Käthe Kollwitz*. Ed. Hans Kollwitz. Evanston, IL: Northwestern University Press, 1988.
- Lambert, Kenneth. "Some Notes on the Process of Reconstruction." In *Journal of Analytical Psychology*, vol. 15, pp. 23-41 (1970).
- Lawson, Edward. *Encyclopedia of Human Rights*. New York, Philadelphia, Washington, London: Taylor & Francis, 1991.
- Ledermann, Rushi. "The Infantile Roots of Narcissistic Disorder." In *Journal of Analytical Psychology*, vol. 24, pp. 106-26 (1979).
- . "The Robot Personality in Narcissistic Disorder." In *Journal of Analytical Psychology*, vol. 26, pp. 329-45 (1981).
- . "Narcissistic Disorder and Its Treatment." In *Journal of Analytical Psychology*, 27, pp. 303-45 (1982).
- . "Pathological Sexuality and Paucity of Symbolization in Narcissistic Disorder." In *Journal of Analytical Psychology*, vol. 31, pp. 23-43 (1986).
- Litauische Volksmärchen*. Ed. and tr. J. D. Range. Düsseldorf and Cologne: Diederichs, 1981.
- Märchen aus Wales*. Ed. and tr. F. Hetmann. Düsseldorf and Cologne: Diederichs, 1982.
- Meierhofer, Marie and Keller, Wilhelm. "Verlassenheitssyndrom im frühen Kindesalter." In *Einsamkeit in medizinischer, theologischer und soziologischer Sicht*. Ed. W. Bitter. Stuttgart: Klett, 1967.
- Métrailler, Marie. *Die Reise der Seele*. Zurich: Benzinger/Ex Libris, 1982.
- Miller, Alice. "Zur Behandlungstechnik bei sogenannten narzißtischen Neurosen." In *Psyche*, vol. 9, pp. 641-69 (1971).
- . "Depression and Grandiosity as Related Forms of Narcissistic Disturbances." In *International Review of Psychoanalysis*, vol. 60, pp. 47-58 (1979).
- . *The Drama of the Gifted Child and the Search for the Self*. New York: Basic Books, 1983.
- Nagara, H. *Psychoanalytische Grundbegriffe*. Frankfurt/M.: Fischer,

THE ABANDONED CHILD WITHIN

- 1974.
- Neumann, Erich. *The Child*. Boston: Shambhala Publications, 1990.
- . *The Great Mother: An Analysis of the Archetype*. 2nd ed. Princeton: Princeton University Press, 1972.
- . *Narcissism, Normal Self-formation and the Primary Relation to the Mother*. New York: Analytical Psychology Club, 1966.
- . *The Origins and History of Consciousness*. Bollingen Series XLII. 3rd ed. Princeton: Princeton University Press, 1973.
- . "The Psychic Development of the Feminine." In *Amor and the Psyche: The Psychic Development of the Feminine: A Commentary on the Tale by Apuleius*. Princeton: Princeton University Press, 1990, pp. 57-152.
- . "The Significance of the Genetic Aspect for Analytical Psychology." In *Current Trends in Analytical Psychology*. 1st International Congress for Analytical Psychology, Zürich, 1958. Ed. Gerhard Adler. London: Tavistock Publications, 1961, pp. 37-53.
- Newton, Kathleen and Joseph Redfearn. "The Real Mother, Ego-Self Relations and Personal Identity." *Journal of Analytical Psychology*, vol. 22 (1977).
- Odajnyk, Walter. "Jung's Contribution to an Understanding of the Meaning of Depression." In *Quadrant*, vol. 16, no. 1. New York: C. G. Jung Foundation for Analytical Psychology, 1983.
- Ott, Evelyn. *Die dunkle Nacht der Seele*. Schaffhausen: Novalis, 1982.
- Ovid. *Metamorphoses*. Tr. and intr. Mary M. Innes. London, New York, Ringwood, Toronto, Auckland: Penguin Books, 1955.
- Pestalozzi, Heinrich. *Schriften aus den Jahren 1805-1825*. Part I. Zürich: Rotapfel Verlag.
- Plaut, Alfred. "Reflections on Not Being Able to Imagine." In *Analytical Psychology: A Modern Science*. London: Society of Analytical Psychology, Heinemann, 1979.
- . See Samuels, Andrew.
- Portmann, Adolf. *Animals as Social Beings*. London: Hutchinson, 1961.
- Pulver, S.E. "Narcissism—Term and Concept." In *Journal of American Psychoanalytic Association*, vol. 56, pp. 179-85 (1970).
- Redfearn, Joseph. "Ego and Self: Terminology." In *Journal of Analytical Psychology*, vol. 28, pp. 96-107 (1983).
- . See Newton, Kathleen.
- Riemann, Fritz. *Lebenshilfe Astrologie: Gedanken und Erfahrungen*. Munich: Pfeiffer, 1976.
- Rilke, Rainer Maria. *The Book of Hours*. Tr. A. L. Peck. London: Hogarth Press, 1961.
- . *Duino Elegies*. Tr. David Young. New York: W. W. Norton & Co., 1978.

- . *The Selected Poetry of Rainer Maria Rilke*. Ed. and tr. Stephen Mitchell. New York: Random House, 1982.
- Rohde-Dachser, Christa. *Das Borderline-Syndrom*. 3rd ed. Bern, Stuttgart, Vienna: Huber, 1983.
- Röllecke, Heinz. *Der wahre Butt*. Düsseldorf and Cologne: Diederichs Verlag, 1978.
- Rosenfeld, Hans Friedrich. *Der Heilige Christophorus, seine Verehrung und seine Legende*. Helsingfors: Acta Academiae Aboensis, Humaniora X:3, 1937.
- Rothstein, Arnold. *The Narcissistic Pursuit of Perfection*. 2nd ed. New York: International Universities Press, 1985.
- Samuels, Andrew. *Jung and the Post-Jungians*. London, Boston, Melbourne and Henley: Routledge & Kegan Paul, 1986.
- Samuels, Andrew, Bani Shorter and Fred Plaut. *A Critical Dictionary of Jungian Analysis*. London and New York: Routledge & Kegan Paul, 1986.
- Sartorius, B. "Der Mythos von Narziß: Notwendigkeit und Grenzen der Reflexion." In *Zeitschrift für Analytische Psychologie*, vol. 12, pp. 286-98 (1981).
- Satinover, Jeffrey. "Puer Aeternus: The Narcissistic Relation to the Self." In *Quadrant*, vol. 13, no. 2. New York: C. G. Jung Foundation for Analytical Psychology (1980).
- Schönbach, J. "Sanct Christopherus." In *Zeitschrift für deutsches Altertum*, vol. 26, 1882.
- Schwartz, Nathan. *Narcissism and Character Transformation*. Toronto: Inner City Books, 1982.
- Searles, Arnold F. "Positive Feelings in the Relationship Between the Schizophrenic and His Mother." In *International Journal for Psycho-Analysis*, vol. 39 (1958).
- Segal, Hanna. *Introduction to the Work of Melanie Klein*. 2nd ed. New York: Basic Books, 1980.
- Shorter, Bani. See Samuels, Andrew.
- Spitz, René. *The First Year of Life: A Psychoanalytic Study of Normal and Deviant Development of Object Relations*. New York: International Universities Press, 1966.
- Stein, Murray. "Narcissus." In *Spring 1976*. Dallas: Spring Publications, pp. 32-53.
- Steinberg, Warren. "Depression: Some Clinical and Theoretical Observations." In *Quadrant*, vol. 17, no. 1. New York: C. G. Jung Foundation for Analytical Psychology, 1984.
- Stevens, Anthony. *Archetype: A Natural History of the Self*. London and Henley: Routledge & Kegan Paul, 1982.
- Teresa of Avila. "Conception of the Love of God." In *The Complete*

THE ABANDONED CHILD WITHIN

- Works of Saint Teresa of Jesus*. Tr. and ed. E. Allison Peers. Vol. II: *Book Called Way of Perfection*. 5th ed. London and New York: Sheed and Ward, 1957.
- Tillich, Paul. *The Shaking of the Foundations*. New York: Charles Scribner's Sons, 1948.
- Van Gogh, Vincent. *The Letters of Vincent van Gogh*. Ed. and intr. Mark Roskill. New York: Atheneum, 1986.
- Vegh, Claudine. *I Didn't say Goodbye: Interviews with Children of Deportees*. New York: E. P. Dutton, 1984.
- Von Droste-Hülshoff, Annette. *Sämtliche Werke*. 2 vols. Munich: Winkler Verlag, 1973.
- Von Franz, Marie Louise. *Alchemy*. Toronto: Inner City Books, 1980.
- . *Individuation in Fairy Tales*. Rev. ed. Boston: Shambhala Publications, 1991.
- . *Introduction to the Interpretation of Fairy Tales*. New York: Spring Publications, 1970.
- . *Problems of the Feminine in Fairy Tales*. New York: Spring Publications, 1972.
- . *Shadow and Evil in Fairy Tales*. Zurich: Spring Publications (APC of NY Publications), 1974.
- Voragine, Jacques. *The Golden Legend*. Tr. and ad. from the Latin Granger Ryan and Helmut Ripberger. New York: Arno Press, 1969.
- Warner, Marina. *Alone of All Her Sex: The Myth and the Cult of the Virgin Mary*. New York: A. Knopf, 1983.
- Wilke, Hans-Joachim. "Die Bedeutung des Widerstandskonzeptes für die Behandlung Depressiver." In *Zeitschrift für Analytische Psychologie*, vol. 7, pp. 286-97 (1976).
- Winnicott, Donald Woods. *Maturational Processes and the Facilitating Environment*. 6th ed. New York: International Universities Press, 1980.
- . *Playing and Reality*. London and New York: Routledge & Kegan Paul, 1982.
- . *Through Paediatrics to Psychoanalysis*. New York: Basic Books, 1975.
- Wunderli, Jürg. *Sag ja zu dir: Vom tragischen zum positiven Narzißmus*. 2nd ed. Olten and Freiburg: Walter, 1983.

GLOSSARY

Amplification. A method to achieve a better understanding of symbols as they appear, e.g., in dreams. One means is to make spontaneous associations—emotions, memories, thoughts—to images created by the unconscious which are based on our personal history, to understand their personal context. General amplification contains the associations of →archetypal material that make us see a symbol in the context of the →collective unconscious.

Anima/Animus. Traditionally, the anima is considered the man's inner image of woman, his "feminine principle," and the animus the woman's inner image of man, her "masculine principle." The anima is connected with emotion, flexibility, and relatedness, the animus with consciousness, rigidity, and aggression. However, more and more the idea is accepted that men and women have both an anima and an animus. They reside between the →personal and the →collective unconscious and give us the capacity to relate to our inner →Self, our depth.

Archetypal intent. →Archetype.

Archetype. Basic categories and meanings which can be found in all myths and religions, and pertain to all cultures. Archetypes are in relation to the psyche what instincts are to the body. While Freud viewed archaic elements in dreams as relics from earlier times without any particular significance, Jung viewed them as the dreams' essential elements. He called recurrent and universal figures and events in myths and dreams archetypal images which express archetypes symbolically. Archetypal content touches us deeply and can exercise a powerful fascination over us, carrying a sometimes overpowering charge of energy. Archetypes motivate a psychic dynamism and have the tendency to seek their own completion. In this context Anthony Stevens coined the term "archetypal intent."

Cathexis. Investing emotional significance in an activity, a person, an object, or an idea, thus charging it, him or her with one's psychic energy.

Collective unconscious. The structure of the unconscious shared by all human beings. Containing primary experiences and images of humankind, it is a layer of the unconscious independent of one's cultural background or personal experiences. Jung formed the concept of the collective unconscious after examining myths and dreams of dif-

THE ABANDONED CHILD WITHIN

ferent ages and cultures and discovering that certain symbols appear in all cultures known to us. These contents of the collective unconscious are the →archetypes.

Complex. Energy centers clustered around a core of meaning charged with emotions, complexes rest in the unconscious. Typically, a painful experience marks the beginning of a complex, which lies dormant within us until a subsequent similar experience is associated with it, intensifying this original pain and activating (or, as we say, constellating) the complex. While complexes are thus part of the →personal unconscious, their core is →archetypal. Making complexes conscious has a liberating effect.

Countertransference. Generally speaking, the analyst's reactions to the analysand. If these reactions have something to do with the analysand, we speak of syntonic countertransference. However, a countertransference may also be entirely illusionary, concerning only the analyst him- or herself.

Defenses, defense mechanisms. Coping mechanisms which help us ward off unpleasant impulses from the unconscious.

Differential diagnosis. Distinguishing a disease or condition from ones with similar symptoms.

Endogenous depression. Depression due to internal (i.e., biological), as opposed to external, circumstances, even though psychological elements may contribute to it. While its biological roots are still mostly unknown, endogenous depressions always require medical treatment. Sometimes endogenous depressions occur along with manias (manic depression).

Individuation. The process of becoming who one really is, leading to the greatest possible realization of one's potentials, which according to Jung is the goal of our existence.

Integration. The making conscious of unconscious contents, such as →shadow, →persona, →anima and animus, →complexes, etc. Because these contents can be unpleasant or even frightening, integration requires a strong ego and the ability to relate to archetypal realities.

Libido. While Freud used the term libido for sexual desire, Jung understood it in a broader sense as psychic energy. There are two forms of libido: object libido, which is directed outward, to the object, and narcissistic libido, which is directed toward the subject.

Persona. Derived from the Latin word for the ancient actor's mask, the persona mediates between one's individuality and the demands and expectations of the outside world. A compromise between our true

identity and what others expect of us, it is the face we show to the external world, the role we play in public.

Personal unconscious. What we have experienced and our mind has forgotten but is still alive in us, expressing itself, e.g., in →complexes.

Projection. When we project contents of the unconscious onto reality, we perceive reality not for what it is, but what is a part of ourselves. E.g., our shadow may be recognized in others, whom we then feel free to loathe. →Integrating projections into our consciousness is essential for →individuation.

Self. The totality of the psyche, comprising both consciousness and the unconscious. Furthermore, the psycho-biological unity which determines the processes of the life cycles and is the aim of individuation. The Self is also the image of God in the psyche and the psychic organ which perceives the divine and infinity. To distinguish the term from Freud's use of "self," which is synonymous with "ego" in psychoanalysis, "Self" is frequently capitalized in analytical psychology. Jung called the Self the central →archetype when he realized that the psyche is centered in the unconscious, producing archetypal images.

Self-Psychology. While Freud and his pupils concentrated on object →libido (object-psychology), Heinz Kohut laid the foundations for a psychology of the totality of the human being, which within psychoanalysis is called self-psychology and concerns itself with narcissistic disturbances and narcissistic personality disorders, among other aspects of our psyche.

Shadow. The parts of us that are inferior and underdeveloped and that we reject. Typically, we repress our shadow, which rests in the unconscious and emerges in situations in which we are not in control. Becoming conscious of one's shadow and →integrating it is essential in attaining self-knowledge, and shadow acceptance is necessary for becoming whole.

Syntonic. →Countertransference.

Transference. A particular form of →projection. What we have experienced with people that were crucial in our upbringing, especially our parents, is re-experienced by being projected onto the analyst. The analyst is thus not seen as he or she is, but as the person in one's past. This enables us to re-experience our past and work through it. In a wider sense, transference is based on archetypes. E.g., behind one's parents and one's perception and experience of them are the →archetypes of mother and father. According to Jung, transference can relate to contents never experienced before.

INDEX

- Abandonment 12 ff., 21 ff., 60 ff., 96, 159 ff., 176 ff., 214, 279 ff., 306, 309, 312
- Characteristic Behavior 159-176, 179, 184 f., 196, 209, 216, 271, 296
- as Childhood Fate 25-31, 57 ff.
- Compensation for 83
- Concrete 12
- Defense 179, 256
- Emotional 12-31, 60, 64, 70, 84 f., 92, 124, 142 f., 146 f., 149-195, 266, 268, 306
- Experience 24 f.
- Fear of 67
- Feeling of 25, 184, 280
- and Frustration 89, 92 f.
- by God 24, 178
- as Narcissistic Disturbance/Disorder 13, 60-93
- Physical 70, 266, 306
- Primal 81, 167
- Situations of 21-24
- Traumatic 28, 92, 267
- Abandonment Syndrome 43, 86
- Acute 43
- Chronic 43
- Abstinence (rule of) 202
- Active Imagination 296 ff., 311
- Adaptation 13, 15, 26, 34, 37, 49, 52, 114, 116, 147, 162, 168, 176, 179, 209, 292, 295, 303
- Affect 38, 136, 175, 177, 229, 282
- Aggression 49, 81, 131, 143, 151, 167, 206 f., 264 f., 310
- Alchemical Process 306
- Altruism 133
- Ambivalence 83
- Amnesia, emotional 61, 166 f. 199, 229, 260
- Amplification 254, 263, 298, 300f.
- Analytical Psychology 64, 68, 73f., 76, 91, 93, 106, 108, 130 f., 146, 176, 185, 201, 249, 251, 256, 293, 313
- Anima 6, 7, 12, 66, 116, 131, 190, 208 f., 225, 251
- Animus 6, 7, 12, 61, 66, 102, 111, 131, 138 f., 195, 208, 225, 237, 239, 249, 251, 288, 307
- Negative 208-215, 288, 307
- Problem 102
- Anxiety 22, 24, 26, 35, 62, 69 f., 80, 83, 99, 151, 157, 203, 269, 277, 295
- Archaic Configuration 90, 185
- Archetypal 16 f., 25, 47, 53-55, 57, 59, 64, 74, 84, 127, 166, 185, 203, 208, 253, 258, 265, 267, 270 ff., 281, 287, 298
- Configuration 53, 58 f., 74, 79, 146, 152, 252, 318
- Constellation 266
- Dimension 259
- Dyad 47
- Element 54, 208
- Family 251
- Fascination 265
- Figure 16
- Image 102, 200, 267
- Intent 64, 75, 82 ff., 93, 267, 296

- Level 208
- Matrix 248, 284
- Pair 53-59
- Reality 250
- Theme 25
- Archetypal Orientation 253 ff.
- Dimension 53
- Emotion 17
- Fundamentals 7
- Level 17, 54, 58
- Longing for Paradise 208, 270
- Reality 7
- Archetypal Reference Point 54
- Content 54
- Ariès, Ph. 40
- Attachment 75f., 83, 88f., 111, 273
- Theory of 89
- Autoerotic 85, 88
- Autonomy 10, 66, 73, 87 f., 133, 162
- Avila, T., von 55
- Baby 48, 243 f., 270
- Balint, M. 50-54, 60, 86, 89
- Base, secure 45
- Basic Fault 50
- Battegay, R. 89, 174
- Body 48f., 91, 95 f., 99, 157 ff.
- Bonding 49, 52 f., 100, 171
- Borderline 168, 205, 277
- Bowlby, J. 60, 74, 86, 89, 169 f.
- Burlingham, D. 48
- Case History Consultation 83, 270
- Catastrophe/Catastrophic 188 f., 288, 296, 305
- Fears 188 f.
- Feelings 188 f., 305
- Carvalho, R. R. N. 144
- Child 12, 16 f., 25-36, 39-59, 60 ff., 72, 79, 82, 87 ff., 91 f., 95, 102 ff., 111 f., 124, 132-146, 147-150, 160, 162, 165 ff., 172, 176 ff., 188, 198 f., 209, 221, 224, 227, 230, 233f., 241, 243, 246, 248 f., 250-256, 265 f., 270, 275, 277, 281, 288 f., 293, 299, 301 ff., 309, 313 f., 318
- Archetype of 79, 124, 251, 254, 293
- Divine 254, 300 f., 313 ff.
- of God 250, 314
- Childhood 25 ff., 34, 39 ff., 42, 44 ff., 55, 61, 64, 68 f., 72, 74, 84, 88, 112, 115, 121, 115, 134, 143, 149, 155 ff., 160 ff., 172, 179, 199, 202 ff., 212, 227 ff., 240 f., 250 ff., 256-268, 273 f., 286, 293, 309
- Amnesia 61, 167
- Anamnesis 259
- Experience 61 ff., 69, 72, 199
- History 36, 259
- and Transference 240, 256-268
- Christianity 133, 223, 289
- Claudius, M. 249
- Clinging 45, 52, 80, 153, 314
- Collective 107, 127, 131 ff., 138, 145, 163 ff., 195, 209 f., 255 ff., 268, 292 f., 304, 315
- Compensation, Compensatory 82 f., 86, 100, 102, 105 f., 108, 112, 179, 196, 201, 252, 271, 294, 315
- Compensatory Function 114, 294
- Compensatory Structure 91 f.
- Complex 63, 102, 106, 116,

THE ABANDONED CHILD WITHIN

- 126, 132, 218, 230, 232, 244,
- 254, 262, 272, 289
- Bird of Misfortune 132
- God 106, 289
- Mother 63, 102, 106, 289
- Parent 63
- Consciousness 17, 46, 81 f.,
- 148, 204, 210, 212, 250, 299
- Patriarchal 37
- Psychology of 17
- Continuity 48, 68, 77, 260 f.
- Countertransference 33 ff., 89,
- 175, 228, 230, 235, 260, 265
- Creative, Creativity 78, 216,
- 232, 241, 259, 291
- Criminality 46, 80

- Decompensation 278, 293
- Defense 7, 53, 63, 82, 87, 93,
- 149, 158f., 160-178, 63, 65 f.,
- 70, 87, 92, 147f., 157-163, 170
- f., 179, 196, 209, 216, 220, 259,
- 271, 282, 304, 308
- Demands 61, 69, 84, 101, 113,
- 136, 138 f., 143, 145, 160, 162,
- 173 ff., 180, 182, 198 f., 209 ff.,
- 213, 222, 226, 237, 262, 271,
- 279, 283, 288, 300, 306
- deMause, L. 47
- Depersonalization 98, 277
- Depletion (narcissistic) 99, 290
- f., 296, 302, 317
- Depression 9, 23, 34, 42, 46,
- 53, 62, 66, 68, 70, 80, 83, 90, 92,
- 109, 121 f., 125 f., 130 f., 147 f.,
- 170 f., 174 ff., 178, 186 f., 191,
- 197, 199, 206 ff., 211 f., 277,
- 290, 298, 304 f., 314, 316
- Adaptive 306
- Anaclitic 42
- Endogenous 23, 68, 174
- Latent 121, 174, 304
- Narcissistic 62, 64, 170, 174 f.,
- 296
- Severe 23, 67, 217
- Deprivation 26, 38 ff., 73 f.,
- 139, 144, 169, 179
- Complete 45
- Maternal 73
- Parental 144
- Partial 45
- Despair 24, 29, 84, 125, 198,
- 217, 279, 309
- Deutsch, H. 111
- Diagnosis, Criterium of Differ-
- ential 68, 175, 255
- Diagnostic Characteristics (or
- Symptoms) 150, 268
- Disintegration, fear of 69, 98 f.,
- 157, 160, 197
- Dissociation 111, 176, 217, 304
- Disturbance (early) 12, 15, 46-
- 53
- Dream 56 ff., 125, 142 f, 148,
- 150-158, 163, 165 f., 168, 172,
- 187 ff., 192, 200, 203, 233, 235,
- 238 ff., 254 ff., 258, 274, 276,
- 296, 298 ff., 303, 314
- Ego 187, 242, 300
- Initial 150 f., 165, 273
- Interpretation, Classic 151 ff.,
- 240, 255
- Transference Dreams 203
- Dystrophia Mentalis 43

- Echo 62, 86, 95, 99 ff., 171,
- 185, 269, 282, 287, 311
- Ego 2, 5 ff., 22, 36, 46 ff., 59,
- 61-65, 69, 72, 75, 77f., 81, 88,
- 90, 93, 99, 106 f., 109 f., 148,

160, 167 f., 184, 187, 193, 197,
201, 206, 210, 217, 221, 232,
234, 241 f., 277, 294, 296, 298,
300, 311, 313, 317
-Boundaries 167
-Creative 216, 232
-Development 46 ff., 65, 76 ff.,
79
-Distress 81
-Disturbance of 277
-Fragmentation 197
-Formation 279
-Negativized 81 f.
-Psychology 91
-Rigidity of 64, 81 f., 107, 157
-Self-Axis 77 f., 82
-Strength 193, 212, 214, 307,
315
-Strong 7, 10, 64, 214, 308, 315
-Structure of 7, 158, 219, 279
-Weak 8, 81, 257, 315
-Weakening 49, 160
Egocentricity, Egocentric 81 f.,
85, 94, 98, 100, 106, 311
Egotism, Egotistical 82, 88 f.,
133, 137, 309
Emotions, confused 37 ff.
Empathy, empathetic 28, 35,
40, 49, 61, 67, 79, 91 f., 110,
115, 132, 139, 144 f., 167, 176,
178, 181, 187, 196, 198, 202,
210, 212, 215, 228, 230, 234,
237, 245, 259, 269 ff., 272, 275,
282, 299, 307f., 313, 316
Emptiness 67, 80, 90, 122, 171
f., 207, 217, 219, 253
Envy 65, 111, 184, 217, 263,
272 f., 301, 307, 312
Erikson, E. 106
Eros 76 f., 138

Ethology 40, 73

Fairy Tales 94, 107, 108-116,
119-124, 126, 128-133, 138, 145
ff., 147 f., 159, 164, 177 ff., 181
f., 194 ff., 200, 212 ff., 218, 220,
223, 241, 247, 250, 267, 284,
286 ff., 290 ff., 295 f., 298, 304,
307 ff., 317

-Meaning of/Interpretation 127
-Use of 126

Fairy Tales:

-Cinderella 69, 159, 164, 186,
219, 241, 242, 286, 310

-The Devil with the Three

Golden Hairs 58-59

-The Fisherman and his Wife
107, 186

-Fowler's Foul 307

-The Goose Girl 218

-The Lady from the Lake 31-
32, 36

-Mother Holle 186 f.

-One Eye, Two-Eyes, Three-
Eyes 219 f., 267

-The Princess Who Was Turned
into a Dragon 94, 109, 120,
132

-The Raven 146

-The Robber Bridegroom 214

-The Seven Ravens 119

-Snow White 58, 290

-Snow White and Rose Red
290

-The Three Ravens 14, 121-
125, 119 ff., 126, 194, 247

-The Willful Child 177

Fantasy 112, 169, 177, 181,
184, 191, 200, 280, 311

-of Closeness 169

THE ABANDONED CHILD WITHIN

- Grandiose 312
- Fate 16, 24 ff., 52, 56, 57, 59, 61, 115 f., 145 f., 218 f., 249, 253, 283, 313 f.
- Father 16, 30, 57, 74, 79, 83 f., 109, 112 f., 117, 129, 132, 138 ff., 144 ff., 149, 154 ff., 164, 173, 182, 224, 230, 236, 238, 243, 248, 263 ff., 276, 283, 286
- Archetype 16 f., 27, 79
- Complex 230
- Image 253
- Loss of 274 ff.
- Feeling(s) 61, 66, 81, 90, 11 ff., 116, 125, 129, 129, 131, 136f., 140, 146, 150, 152, 157, 160 ff., 170 ff., 184, 188, 193, 202, 208, 210, 212, 214, 217, 224, 228, 232, 234 ff., 241, 244 ff., 250, 255 ff., 260 ff., 280, 288, 294, 299 ff., 308, 316
- Alienation of 146
- Borrowing/Lending 228, 230 ff.
- Countertransference Feelings 228, 230 ff.
- Denial of 32 ff.
- Lack of 164 ff.
- Negative 25
- Renunciation of 164 ff.
- True 62, 66 f., 110, 133, 136, 235, 297
- Final 21, 37
- Flaubert, G. 10
- Fordham, M. 124-126, 137, 197, 293
- Fragmentation 65, 69 ff., 91, 99, 148, 158, 160 f., 197, 256, 279, 281 f.
- Franz, M.-L. von 126
- Freud, A. 41
- Freud, S. 10, 42, 46, 77, 85, 89, 171, 201, 216, 253 f., 299
- Fromm-Reichmann, F. 87
- Frustration (traumatic) 76, 89, 92, 111, 139, 145, 160, 199, 266-271, 313
- Fusion 107, 160, 181, 203
- Gesture (of Longing) 176-186, 196, 202, 216, 220, 256, 267, 271-276, 296, 308, 311
- God 22, 23 ff., 49, 54, 56, 58, 77, 95, 98, 104, 129, 178, 186, 222, 249, 253, 312 f., 314 ff., 313 f.
- Abandoned by 24, 178
- Complex 106, 289
- Concept of 63
- Fear of 317
- Hidden 23
- Image of 106, 108, 289, 314, 316
- Relationship to 55, 63, 105
- Trust in 105 f.
- Goes, A. 130
- Goethe, J. W., von 30, 249
- Gogh, V., van 129
- Grandiose/Grandiosity 67, 77, 92, 98, 109 f., 176, 184 ff., 193, 206, 220 f., 229, 235, 240, 262, 274, 283, 300, 318
- Fantasies 62, 71, 100 f., 171, 280, 305, 310
- Fantasies of Self 90 ff., 185
- Grief 30, 45, 56, 65, 110 ff., 273, 275, 309 f., 313
- Guex, G. 171
- Guilt 131, 147, 149, 226 ff.
- Feelings 79, 133, 136 f., 152 ff.
- Primary Feelings 133, 152, 188, 226

Hatred (or Hate) 62, 65, 111, 131, 137, 169, 217, 307
 Healing (expectations of) 170, 201, 221
 Hell 63, 80, 134, 148, 318
 Helper Syndrome 274 f.
 Helplessness 62, 65, 80, 172, 175, 217, 230, 233, 269
 Holding 48 f., 54, 138, 205, 213, 224, 244, 246, 281, 309
 Hope 83, 112, 130, 137, 154, 178, 204, 226, 291, 304, 311, 316
 Hospitalization 40-46
 Hubback, J. 144
 Hudson, W. C. 293
 Hultberg, P. 171, 206
 Humor 90 ff.
 Ideal/Idealization 90, 92, 268, 270
 Identification with Collective Values 163
 Identity 47, 98, 174, 187, 191, 277, 293
 Individuation 11 f., 26 f., 74, 93, 108, 123, 252f., 306
 -In the Classic Sense 11 f., 124, 254
 -Process 11 f., 304 ff.
 -Steps in 304 ff.
 Infant/Infancy 41, 47, 48 ff., 53 ff., 64, 75, 80, 89, 124, 137, 243, 265
 Inflation 88, 176
 -Negative 109, 153, 175 f., 300, 304 f., 317
 -Positive 176, 299 f., 305, 317
 Integration 159, 208, 214, 287

-Depressive 188 f.
 -Grandiose 189
 -Shadow 214, 266 ff., 271
 Interpretation 50, 77, 97, 127, 150, 154, 196, 200, 207, 229-232, 240, 292, 300, 302
 Introjection 147, 288
 Introspection 66, 91, 228, 239, 291, 302
 Jacoby, M. 11, 93, 97, 185
 Jaffè, A. 158
 Jung, C. G. 5, 7, 10 ff., 36, 46, 65, 123, 126, 140, 196, 205, 208, 215f., 231, 239f., 250-256, 264, 273, 292-298, 306, 313f.
 Kalisch, S. 28
 Kaschnitz, M.-L. 22
 Kast, V. (304)
 Kay, E. 39
 Kerényi, K. 254, 315
 Kernberg, O. 14, 87, 168
 Klein, M. 48
 Kohut, H. 10, 87, 89-93, 133, 139, 169, 181, 185, 197, 228, 268-279
 Kollwitz, K. 55 ff.
 Ledermann, R. 163, 205
 Legend of St. Christopher 103 ff.
 Libido (see also Narcissistic) 70, 87 ff.
 -Endogamic 123
 -Exogamic 123
 -Incestuous 123
 -Kinship 123
 -Narcissistic 88, 123
 -Object 123

THE ABANDONED CHILD WITHIN

- Logos 7, 139
 Longing 35, 38, 61, 71, 84, 95 f., 99, 103, 122, 137, 180 f., 199, 203, 208, 217 ff., 246, 267 f., 270 ff., 279, 296, 310, 312
 -Characteristics of 177
 -Gestures of (see Gestures)
 -for Mother 82, 192
 -for Paradise 93, 185, 199, 208, 255, 267 ff.
 -Pole of
 Loss 27 f., 37 f., 43 f., 45, 56, 61, 79 ff., 111, 115, 121, 125, 128 ff., 144, 171, 277, 287 f., 293
 Luther, M. 23, 106
- Mandala 304, 313
 Manic 37
 -Defense 163
 Masochistic 67, 81, 152 f., 175 f., 304
 -Brooding 175
 Maternal 17, 34, 38 ff., 54, 78, 114, 136, 138 ff., 145, 155, 158, 232, 249 ff., 309
 -Attitudes 64, 114, 225, 237, 243 ff.
 -Approach 17, 224 ff., 234
 -Care 64, 178, 215, 220, 225
 -Contact 43
 -Deprivation 34, 38, 42 ff., 73
 -Mirroring 141
 -Primary Preoccupation 54, 75
 Meierhofer, M. 42
 Melancholy 130, 171
 Metapsychology 86-89
 Métrailler, M. 136
 Meyer, C. F. 172
 Midlife 23, 56, 252
- Miller, A. 87, 131, 170, 186
 Minimize, tendency to 174 f.
 Mirror 63, 101, 110, 113, 140, 142, 157, 161, 180, 191, 243
 Mirror Transference 90 ff., 268 f., 280
 Mirroring 64, 67, 100, 141 f., 158, 164, 167, 179, 182, 185, 199
 Mistrust 70, 101, 106, 115, 201 ff., 218
 Mother 16f., 28 ff., 34 ff., 39 ff., 42, 44 ff., 61-80, 92 ff., 102f., 111, 117, 128f., 132-137, 140-146, 149-156, 161, 165, 169 f., 172 ff., 177 ff., 189, 203, 219, 224, 227, 231, 236, 238f., 243 ff., 249, 261, 266 ff., 270 f., 274 ff., 277, 283, 303, 308
 -and Child 39-59, 60-80, 92 ff., 102 ff., 111-117, 126 ff., 132-137, 138f., 144, 208 ff., 224, 266 ff.
 -Complex 63, 102, 106, 289
 -Image of 16, 75, 80, 214, 253
 -as Life Support System 75
 -Loss of 27, 45, 79, 111 ff.
 -Negative 57, 166, 219, 289
 -Optimally Frustrating 92
 -Personal 53, 75, 145
 -Positive 53, 76, 80, 215
 -The Great 55, 71 f., 138, 287
 -Traumatically Frustrating 92
 Mother Archetype 54, 57, 75, 79, 203, 219, 245
 Mother-Child 60-80, 92 ff., 102 ff., 111-117, 126 ff., 132-137, 138 f., 144, 208 ff., 224, 266 ff.
 -Bond 53
 -Dyad 47, 54
 -Interaction 34 f., 76, 227

- Relationship 39-59, 61-80
- Separation 44
- Theme 55
- Myth of Narcissus 63, 94-113
- Mythological Material 59, 62, 78, 246, 263, 299, 302
- Meaning/Interpretation 263, 302

- Näcke, P. 85
- Narcissism 10 ff., 40, 48, 52, 60-93, 94 ff. 180 ff., 190 ff.
- Latent 173
- Manifest 174
- Pathological 44 f., 54
- Primary 52, 73, 77, 88
- Secondary
- Narcissist
- Depressive 53, 65, 170 ff., 174, 186
- Grandiose 53, 186
- Narcissistic
- Cathexis 88, 140, 142 ff.
- Characteristics 67-73
- Crisis 22
- Disturbance 53, 131 ff., 139, 144 ff.
- Libido 11, 88 ff., 123, 171, 199, 290
- Wound 10, 12 ff., 17, 61 ff., 89 ff., 94 ff., 109-116, 122, 143-167, 170-187, 191-204, 209 ff., 216-241, 244, 263 ff., 276 ff., 296 ff., 301 ff., 307
- Narcissistic Problem/Disorder 60-64, 97, 116, 119 ff., 125 ff., 128 ff., 143-167, 170-187, 191-204, 209 ff., 216-241, 244 ff., 263 ff., 301, 307
- Narcissus (Mythological Figure)

- 63, 94-113
- Narration 34
- Needs, Deep 165, 181, 224
- Neumann, E. 14, 55, 62, 73 ff., 76, 78, 80, 82, 86, 106, 123, 133, 138 ff., 142 f., 148, 157 ff., 169, 294
- Neurosis 37, 47, 90, 113 f., 168, 176, 253
- Neurotic 45, 47, 83, 111, 252, 260, 265
- Symptoms 80
- Nuclear Self 91

- Object 42, 44, 51 f., 90, 159, 185, 280
- Good, Inner 239, 257
- Libido 89, 125
- Love 85, 88
- Primary 52
- Relation 10, 77
- Ocnophiles 52
- Oedipal
- Complex 47
- Level 50
- Preoedipal Stage 50, 86
- Opposites 77, 171, 181, 185, 192, 203, 232, 251
- Overshadowing 65 ff., 158 ff., 221, 226, 271, 273, 315
- Ovid, P. N. 95-105

- Paradise 62, 71, 78 ff., 82 f., 148, 185, 199, 266 ff., 316
- Fantasy 177, 190 ff.
- Longing for 14, 62, 93, 185, 199, 208, 267 ff.
- Transference 14, 208, 266 ff., 277, 281
- Parental 84, 135, 162, 249, 277

THE ABANDONED CHILD WITHIN

- Archetype 249
- Complex 63
- Parents 12, 16 f., 27 f., 41, 46 ff., 58 ff., 79, 87, 112, 137, 140 ff., 149 ff., 154 f., 165, 225, 248 ff., 253, 258, 277, 281, 309, 312 f.
- Death of Parent, early 30, 45, 61, 218, 233
- Participation Mystique 76
- Patriarchal 17, 37, 138, 209, 227
- Context 144
- Demands 61
- Morality 138
- Standards 143
- Superstructure 209, 225
- Values 132, 209f.
- Perry, J. 265
- Persona 7, 9, 12, 61 ff., 69 ff., 110, 114, 116, 121 ff., 125, 131, 136, 147, 163, 168, 179, 198, 221, 245, 292 ff., 312
- Personality 6, 41, 44, 46, 54
- Perversion (sexual) 68, 85, 88, 160
- Pestalozzi, H. 105
- Philobat 52
- Plaut, A. 310
- Portmann, A. 75, 84
- Power 67, 82, 100, 214, 221, 248, 252, 257, 270, 280, 290
- Fantasies 100
- Powerlessness 35, 137, 190, 279, 296, 307
- Predisposition 87
- Pregenitality 86
- Preoedipal Level 86
- Preoedipal Stage 50, 86
- Primary Relationship 52
- Primary Love 52, 89
- Primary Maternal Preoccupation 48, 54, 75
- Projection 210, 232
- Protective Attitude 198, 200 ff., 215-221, 259, 271
- Protective Mechanisms 63, 196, 201, 208 ff., 215, 307
- Pseudo-vitality 172
- Psychoanalysis, Psychoanalytic 44, 48, 50, 73, 85, 87, 123, 170, 201, 239, 254
- Psychodynamic 11, 94, 109 ff., 113, 116
- Psychopathological 14
- Psychosis, Psychotic 47, 49, 90, 168, 277
- Psychosomatic Complaints 47, 90, 198 f.
- Rage 9, 29, 35, 62, 65, 67, 69, 80, 90, 92, 111, 141, 156, 167, 178, 184, 198, 206, 217, 230, 264 ff., 272, 299, 307, 309, 312
- Dysfunctional 169
- Narcissistic 69, 167 ff., 189, 198
- Rationality 30, 37, 299
- Reconstruction 240, 260
- Regression 47, 71 f., 88, 217
- Relate, ability to 76 ff., 80, 89, 101f., 111, 15, 123, 131, 133, 137, 145, 148, 153, 164, 168, 190, 197, 208, 235, 252, 258, 266, 271, 276f., 295, 310, 313
- Lack of 112, 164
- Relationship 60 ff., 77 ff., 83 ff., 90 ff., 101, 108, 115 ff., 145, 149, 180, 182, 185, 198, 206, 222, 227, 237, 241, 262, 270,

- 273, 277, 279, 288, 297
- Child 60 ff., 73 ff., 76, 78, 111, 117, 124, 126, 129, 138, 144, 208 f., 224, 266
- Fantasies 206
- Primary/Primal 52, 73, 75 f., 77, 79 ff., 84, 105 f.
- Problems in 97 ff., 103, 197
- to God 63, 105, 107
- Relationship, possibility of 206
- Religious Problem 102 ff.
- Resistance 196, 200 ff., 209, 215
- Analysis of 196
- Jung's Concept of 200 ff., 215
- Protective Attitude 196, 201, 211
- Riemann, F. 285
- Rilke, R. M. 21, 318
- Rölleke, H. 186

- Sadistic Tendency (or trait) 222
- Sartorius, B. 97
- Schizoid Patient 265
- Schizoid Structure 281
- Schizophrenia 80
- Schwartz, N. 107, 205
- Searles, H. 206
- Second Half of Life 5
- Secondary Drive Theory 4
- Self 5 ff., 64 ff., 74 ff., 77 f., 80, 82, 91 ff., 106 ff., 125, 129 ff., 139, 143 ff., 175, 193, 200, 209, 211, 217, 229, 232, 239, 253, 268, 277, 285 ff., 291, 294, 303, 306, 312, 214
- (Kohut) 91 ff.
- (Psychoanalytical) 108
- Abandonment 31, 36
- Affirmation 176, 287, 316
- Alienation 219
- as Central Archetype 255
- Concept 22, 40, 111, 153, 159
- Confidence 45 ff., 52
- Destructive 174
- Development 123
- Esteem 22, 112, 129, 133, 136 ff., 140, 145, 155, 160 f., 171, 184-193, 200, 212, 214, 280, 290
- Estrangement 49, 59, 119, 121 ff., 124, 126, 128, 139 f., 144, 162 f., 217, 229, 288, 293, 316 f.
- Expression 49, 178, 303
- False 49, 163, 220 ff., 292
- Grandiose 90 ff., 118
- Hatred 131
- Idealized 185
- Image 22, 140, 147, 158, 299 f.
- Loss of 121, 131, 170
- Love 60, 88, 123, 133, 169, 178, 287, 291
- Object 88, 91, 139 f., 185
- Overshadowed 296
- Reflection 239 ff.
- Representation 158
- Sufficiency 45, 52
- Symbol of 285 ff.
- True 49, 163, 221, 292
- Worth 47f., 110, 116, 133, 148, 161, 171, 179, 187 ff., 206, 212, 271, 277, 299 f., 307
- Separation 24, 26, 41-46, 64, 79, 115, 124, 279
- Sexuality 68
- Sexual Drive, autoerotic 88
- Shadow 6, 8, 64 f., 98, 158 f., 163, 176, 192, 221, 226, 229, 239, 251, 255, 262, 265, 271 f., 277, 293, 298 f., 309

THE ABANDONED CHILD WITHIN

- Aspects of 65, 97, 158, 176, 186, 272 f., 275
- Components of 65, 193
- Concept of 22, 40
- Existence 193
- Integration of 214, 266 ff., 271
- Moralistic 159
- Narcissistic 102, 293 f., 318
- Parts 193
- Sides 158, 189, 221
- Shame 29, 69, 136, 218 f., 275 f.
- Space (open) 91, 141, 233, 238, 240, 245, 288, 315
- Spitz, R. 41 86
- Spoiling 60, 80
- Steinberg, W. 295
- Stevens, A. 82
- Subject 46
- Suicidal 34f., 70, 72, 296, 304
- Suicide 79, 83 f., 130, 305
- Superego 36
- Supervision 136, 237, 278, 299
- Survival Strategy 121, 165, 179
- Symbol, Symbolic 15, 48, 51, 54, 56, 68, 71 ff., 78, 94 ff., 97, 105, 108, 115 f., 120, 129 f., 138, 148, 151, 155 ff., 158 f., 162, 164, 177, 186, 192, 194, 214, 221, 223 f., 242, 248, 250 ff., 254, 259, 266 ff., 285 ff., 295, 302, 304, 306 ff., 314
- Fairy Tales (of narcissism) 120 ff.
- Insight/Understanding 68 ff.
- Symbolism 21, 54, 117 ff., 130, 139, 248, 263 ff., 306, 309
- Symptom 12, 26, 34, 43
- Primary 12
- Symptomatic 23, 211
- Syndrome, psychiatric 80, 86, 274 f.
- Syntonic 228, 263 f.
- Therapeutic 8 ff., 28, 59, 89, 117 ff., 126, 170, 187, 193, 196, 205, 208, 224, 227, 234, 245, 282, 286, 297 ff., 304, 317
- Attitude 17, 245
- Working Alliance 199, 202
- Therapy, breaking off 202
- Tillich, P. 24, 314
- Transference 14, 89, 150, 196, 199, 200, 202, 204, 207, 215, 240, 256-265, 266 ff., 279, 283, 294, 297 f., 308
- Analysis of 240
- and Childhood 256-265
- Dream 203
- Figure 199, 259, 281, 304
- Forms of 90, 92, 200
- Idealizing 90, 92, 268, 270
- Mirror 90, 268 f.
- Negative 206 ff.
- Positive 206, 294
- Trust 45, 48, 70, 80, 84, 105 f., 116, 133, 144, 170, 196, 199, 212, 217 ff., 224, 230, 241, 266, 287, 290, 294 f., 300, 317
- Unconscious 6 ff., 12, 24, 33, 36 f., 57, 64 ff., 71, 81 ff., 107, 111, 133, 138 f., 144, 148, 153, 157, 167, 171, 173, 176 ff., 184, 191, 196, 199 ff., 202, 208, 211, 216, 221, 228, 237-240, 247, 255, 262, 267, 270, 273, 275, 279, 288, 292, 296, 302, 304
- Collective 8, 256, 268
- Personal 273, 275 ff.
- Unempathic Mother or Caretaker

INDEX

28 f., 92

Vanity/Touchiness 11, 293

Vegh, C. 27, 218

Vulnerablitiy, appraisal (or estimation) 102, 198 f., 215, 222, 279, 281 ff.

Wilke, H.-J. 201, 217

Winnicott, D.W. 46-50, 54 f., 75, 79, 82, 86, 102, 106, 163, 178, 206, 220, 241, 292

Wisdom 92

Withdrawal 67, 80, 157, 162, 166

-Grandiose 184

-Tendency to 157, 165 ff., 206

Wolf, K. 42

Wunderli, J. 174

INDEX OF CASES CITED

- | | |
|---|--|
| A. 207 ff., 264 f. | M. 34 |
| B. 162 ff., 165, 170, 175, 298, 303-16 | N. 275 f. |
| C. 173 f., 261 f. | O. 272 f. |
| D. 141 ff., 179 f., 270 | R. 112 |
| E. 301 f. | S. 172 ff., 181 f., 188 f., 191 ff., 198 ff., 260 f., 269 |
| F. 273 f. | T. 263 f. |
| J. 35 | U. 70 ff. |
| L. 148-61, 163, 166, 170, 187, 202-04, 257-59, 296 | W. 190 f. |
| | Z. 100 f., 161, 171, 277-83 |